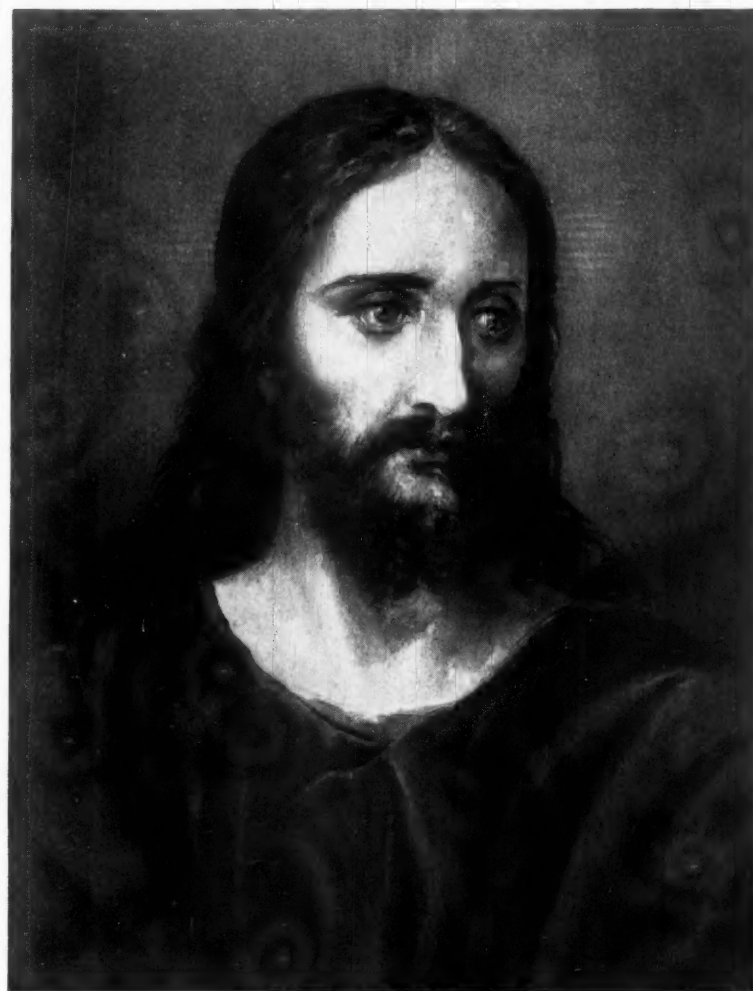


# CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK



THE STEADFAST FACE

R. J. Norman

APRIL  
1935

VOLUME XI  
NUMBER SEVEN

RELIGIOUS BOOK DIGEST

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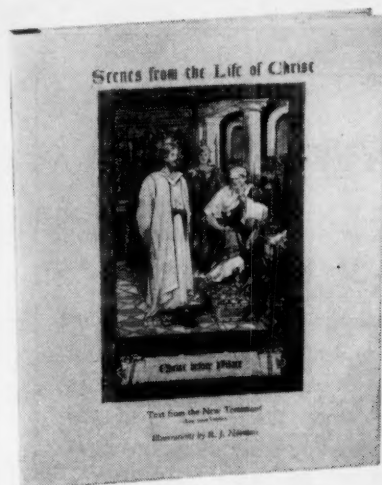


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## THE EDITOR'S DRAWER

### The Steadfast Face

The picture used on the cover this month is by Mr. R. J. Norman, a native of Plymouth, England, who has devoted more than fifty years to stained glass design and ecclesiastical decoration. He calls this picture "Jesus Christ." We have retitled it "The Steadfast Face," from the Bible text.

A recent volume containing reproductions of the works of Mr. Norman has been issued by the Augsburg Publishing House. It is called *Scenes from the Life of Christ* and sells for two dollars. Sixteen illustrations have a place in the volume, including this particular picture, which is completed in water colors.

It is also available in sepia in a large folder, 10x13 inches, the picture itself being 7x9 inches. In this form it sells at twenty-five cents per copy.

WILLIAM H. LEACH



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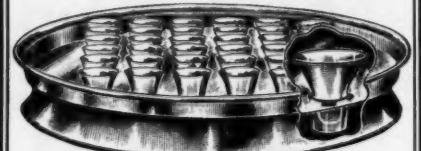
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# CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME XI  
NUMBER 7  
APRIL, 1935

## The Seamless Robe\*

### A Sermon

By Adam W. Burnet, Glasgow, Scotland

*Then the soldiers, when they had crucified Jesus, took his garments . . .*  
John 19:23.

THE fourth gospel in common with the other gospels tells us that when these four Roman soldiers had carried out the grim sentence of execution, which they doubtless did in characteristic thorough Roman fashion they proceeded to divide among themselves the clothes of the victim. There were at least a head dress, a flowing robe, a girdle, a pair of sandals. And all at once one is fixed with a contrast between that legacy of Jesus that the hand of man could hold; the only thing he had to leave that the eye of man could see, that pitiful bundle of clothes at the foot of the cross; the contrast between that and the unseen legacy of Jesus whereby ten thousand times ten thousand are singing in heaven: Saved by our God which sitteth upon the throne, and by the Lamb.

Then John goes on to tell us what the other evangelists do not tell us. There was another article of raiment; namely, an inner close fitting tunic woven of one piece. By the very look of it it would not admit to being divided, and the soldiers decided to cast lots for it; and there is another appalling contrast. Those soldiers throwing dice, and a couple of yards away the great sufferer already across the threshold of his agony praying for forgiveness for his enemies and for courage to go on to the end.

As our Scottish poet Burns felt that even the loveliness of nature was an added burden because of her indifference. "How can ye chant, ye little birds, and he so weary, full of care?" Did not those blatant voices deepen and

intensify the loneliness and anguish of the cross?

But our eyes are held by that tunic. It is characteristic of the writers of these gospels not to waste time over anything trivial, and if ever the narrative slows down for an instant it is because something must be said that must be said. What does John mean by bringing into the spotlight for a single moment that seamless robe? He passes on without telling us, but we have no hesitation in saying it suggested to him something of the uniqueness, the mystery, and the grandeur of his master's life. I think he is trying to suggest to us this: There were these soldiers holding in their hand a thing that might have belonged to any calloused band, and all the time it is the symbol of the entire perfection, the unbroken integrity, the glorious, constant, congruent worth of the supreme being whose mortal flesh it covered.

#### The Person of Jesus Christ

There was in John's own time the heresy which denied the seamless nature of Jesus Christ. His followers contended the divine nature visited Jesus on the day of his baptism, and forsook him before the crucifixion, because to them it was impossible that the divine being should submit to the indignity and outrage of crucifixion, not knowing the thing that wins our hearts, the thing that has been the adoration of the ages.

That heresy was well known to John; he assails it quietly but with extraordinary passion both in his gospel and epistle, as witness in the epistle that Jesus is the Christ from beginning to end. What more likely than that he is assailing that heresy here, setting forth the continuity of Jesus' nature, and interweaving in it his divinity and

his humanity. Now as you know there have been times down the history of those centuries when men laid stress either on the one or the other.

One cannot conceive there would have been the Virgin Mary in the Catholic church, receiving worship due to the third person in the Trinity, if such question had not been laid upon the divinity of the Lord that men were driven to seek compassion elsewhere. In the last generation the accent has been laid upon the humanity of Jesus. We have got back the man of Nazareth, but too often to the exclusion of the Christ of Galilee. There are many people in our churches today who feel that to uphold the humanity of Jesus is to subtract from his divinity, or to make room for his divinity is somehow to be in the presence of a being hardly human. What do we find in the gospel?

We find them, as the psalmist says of righteousness and mercy, intermingled in a perfect harmony. It is like the sight of still waters on a summer's day, encircled by hills, and you cannot tell where the water ends, and the hill begins.

You could not possibly sunder the humanity from the divinity; it is a seamless robe. But think how human he is. Bone of our bone, and flesh of our flesh, the seed of David, born of a woman, made like unto his brethren, his capacity for joy and pain, his capacity for sympathy and tears. You remember that pregnant word in the Hebrew; he was tempted in his sufferings, he suffered in his temptations; how he had to learn by the things that he suffered. Consider the utter dependence upon the Father, walking with him like a child with his hand in a parent's hand. Think of his craving for companionship. Luke

\*A "Northfield Pulpit" Contribution.



tells us on the last night he greeted his men with his desire, "I have been longing for this last hour with you." Think of his delight in nature, the field, woods, sunshine, and flowers. Think of his overflowing love for every little child. He was nothing if he was not human.

We could echo in another sense perhaps what Pilate said of him. "Behold the man." What a man! And yet we find this same being, without abating a jot of what made him human, displaying in himself the presence and power of what can only be called divine. In the very beginning of the story the poorest babe in the manger has the glory sung by the angels of heaven; that man sleeping in the stern of the boat cries to the winds on the sea of Galilee, that weeping man by the grave of Lazarus saying, "Lazarus, come forth;" that beaten man upon the cross opening all of paradise to a dying thief. Do you consider things like this in the life of Jesus? I feel it is of enormous importance. The people who are not quite sure of the divineness of our Lord are haunted all the time by the sense that after all he was only different in degree, and not in kind.

Think of his sinlessness. What is our experience of the whole literature of sainthood? The literature of sainthood is a literature saturated with confession for the simple reason that the reality of the human heart has come to the vision of the bright lights of God's countenance. Confession has broken from the human heart like rain from the clouds in summer. Yet when we come to Jesus all analogies break down. Did anybody every live so close to God? As he himself has said, "No man knoweth the Father save the Son." He lived on the bosom of God. You would expect if anybody was haunted by memories, if anybody was overwhelmed with regret it would be Jesus, and yet it is he who says so keenly, "Which of you convicteth me of sin?" Think of his self-consciousness that day in Nazareth when he chose from the prophet one of the greatest Messianic passages, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. . . ." And he sitting there, looking at that passage, said once more so keenly, "This day is this Scripture fulfilled in your ears."

Think of what men ponder concerning death. Wordsworth says somewhere when we put out on our frail boat upon the sea of eternity it little signifies how long we are kept in sight by the watchers upon the shore. George Eliot may sing, "May I join the choir invisible of those immortal dead, of lives made better by their presence. . ." The uttermost we could hope for was that what was said of Clark Maxwell might be said of us: "He made faith easier for other men." But when Jesus thought of death he thought of no interruption of his labor, no diminution of his influence; he would pass through a gateway. Greater works than these shall you do because I go unto my Father. I am coming back to you. He regards his own presence in the world as something that can only be secured by the spirit of the living God, the paraclete, the friend in need. One of the most wonderful things about Jesus Christ, taking into account the authority in his voice, the dynamic in his presence, the healing in his touch, there is this; that whereas every teacher in the world has pointed to some truth beyond

## Jewels to Crown the Worship Hour

By Ronald E. Terry

### EASTER SUNDAY

#### Call to Worship:

'Tis the spring of souls today:  
Christ hath burst his prison,  
From the frost and gloom of death  
Light and life have risen.  
All the winter of our sins,  
Long and dark, is flying  
From his light to whom we give  
Thanks and praise undying.  
"Alleluia" now we cry  
To our King Immortal  
Who, triumphant, burst the bars  
Of the tomb's dark portal;  
"Alleluia," with the Son,  
God the Father praising;  
"Alleluia," yet again,  
To the Spirit raising.

—John of Damascus,  
circa 750

**Sing:** The Lord is in His Holy Temple.  
Let us now wait before God in silent prayer:

#### Invocation:

O Thou Christ Immortal, who by thy victory over death hast brought life and immortality to light; raise us, by faith in thee, from the grave of sin, and deliver us from the mortal darkness of unbelief: that our hearts may be fortified with an eternal hope, and our affections set upon the things which are above. Amen.

—Book of Common Worship.

#### The Offertory:

The Sentence:  
May the glad dawn  
Of Easter morn  
Bring joy to thee.

May the calm eve  
Of Easter leave  
A peace divine with thee.  
May Easter night  
On thine heart write,  
O Christ, I live for Thee!

—Author Unknown.

#### The Solo:

The Hymn: "Savior, Thy Dying Love,"  
one verse.

#### The Prayer:

O Thou who makest the stars, and

himself, Jesus knows no better than to point man to himself.

Before Abraham was I am. I am the way, the truth, and the life; he that hath seen me hath seen the Father. If you want to know what God is like look at me. My dear friends, we have here (in all reverence) what is either the megalomania of a madman or the assurance about himself that he is the very Christ of the living God. Which is it? He was nothing if he was not human, and he was nothing if he was not divine. From which for our daily lives you and I can surely take this:

That there comes to meet us every day, so that every morning we awake we can cry, "This is the day which the Lord hath made." One who brings with him a final and absolute, complete

turnest the shadow of death into the morning; on this day of days, we meet to render thee, our Lord and King, the tribute of our praise; for the resurrection of the springtime, for the everlasting hopes that rise within the human heart, and for the Gospel which hath brought life and immortality to light. Receive our thanksgiving, reveal thy presence, and send into our hearts the spirit of the Risen Christ. Amen.

—Author Unknown.

#### The Benediction:

May the holy light of the empty tomb and the dawn of everlasting day be the lamp to our feet while we walk with Him who is the Resurrection and the Life. Amen.

**Presentation Sentence for Special Easter Offering:** (Banks, envelopes, or even an extra lifting of the plate collection)

To the leading of every little child to the knowledge and love of Jesus, we consecrate this gift.

To the preaching of the Gospel of Peace and Brotherhood that drives out hatred and strife, banishes war, and brings justice and fair dealing in daily living, we consecrate this gift.

To the building of the Kingdom of love and peace in the hearts of men and women, boys and girls, we consecrate this gift.

To carry forward the special tasks in which we find a growing interest and a deeper meaning, we consecrate this gift.

Everything that makes life full and free and rich comes from the cross. It is this profound sense of our everlasting indebtedness to the sacrifice of Christ that provides the deepest motives for our gifts and our service. That others may learn what we have discovered—that the way of the cross leads to abundant life—we consecrate this gift.

—Author Unknown.

(Note: This may be used as a Litany.)

understanding of the mystery and tragedy of our mortal lot, who knows the cup we drink and the road we tread, and who brings with him the resources, and all the resources of the unseen, and certifies them as ours. Who shall separate us from the love of Christ? Is there a hair's breadth anywhere for fear, or dullness, or despair?

#### The Character of Jesus

As you all know, the virtues run in pairs like justice and mercy, strength and gentleness, strictness and tolerance, self-reliance and childlike trust. You will also notice that in each case one virtue seems to oppose and contradict the other inasmuch that it is extraordinarily difficult for any of us to com-

(Now turn to page 348)

# 92% of Budget Raised by Mail

By William H. Leach

TO me these figures are remarkable. Those who have followed my writings on church finance know that in recommending mail campaigns for the church budget I have always advocated a follow up personal canvass feeling that twenty per cent or more of the pledges would come through the latter method. But here is a church, the Emmanuel Episcopal Church of Cleveland, Ohio, which raised more than 92% of a \$18,000.00 budget through a mail effort.

## First Mailing Piece

The first mailing piece in the campaign was a small accordion folder. There were four convictions expressed in the folder. They were as follows:

1. I am convinced . . . That the Church can and should be supported by the voluntary offerings of her people!

That in the long run all canvasses, campaigns and drives for money do the church more harm than good!

That if the people understood the reality of spiritual values which are inherent in the Church, they would pour out such an abundance of offerings as would amply supply the necessary monetary needs of the institution!

That the real problem of Church Finance is a problem of Spiritual understanding.

2. I am also convinced . . . that such Spiritual Understanding involves no insuperable difficulties!

That the people of the Church are fully capable of understanding the worth of spiritual values, and will respond generously to the Church's need—when they do so understand.

3. Again I am also convinced . . . that canvasses, campaigns and drives with their emphasis on finances always tend to obscure the real issue.

That what the Church has to give is lost sight of in the anxiety to ascertain what the prospective contributor is going to give.

4. Finally I am convinced . . . that no person needs to be informed that the Church cannot function without the united membership, destitute only excepted.

That the time has come to put Church Finance on a sound basis of each one doing, not what he feels himself compelled to do in order to save his face,—but what he is persuaded to do by the inner voice of the spirit of God which whispers and sings in the breasts of poor and rich, alike!

Andrew S. Gill, Rector,  
Emmanuel Episcopal Church.

"It is well to give when asked,  
It is better to give unasked—  
through understanding."

Kahlil Gibran.

## Second Mailing Piece

The second mailing piece took the form of a booklet, 4 x 9 inches in size, of eight pages. The front page is shown in reproduction herewith. The appeal of the booklet unquestionably had a great deal to do with the success of the effort. I think that the entire text should be reproduced. Notice particularly the emphasis placed upon the successful efforts of the Vestry in reducing the budget to meet the depressed situation.

Also note the re-emphasis on the quotation of Gibran which appeared on the first mailing piece.

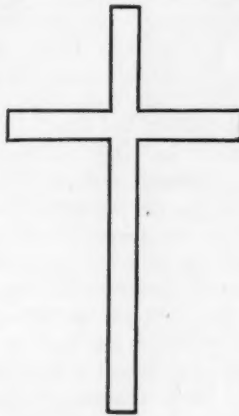
A Pledge card was enclosed with the booklet.

My dear friends of Emmanuel Parish:—

As a venture of faith, I am going to do an unusual thing. I propose to abandon, for this year at least, that practice that has grown up all over the Church, of making an "Every Member Canvass."

If the parish, as a whole, will co-operate with the proposals herein set forth, no committees will be organized to circulate among the other members ASKING them to sign pledges toward the budget of 1935.

I begin with the assumption that the members of Emmanuel Church will co-operate and will give to the utmost of their ability UNASKED, when they understand.



*As a personal favor  
to me—will you  
kindly read the pages  
of this folder thru to  
the end. Carefully  
and thoughtfully. It  
will take only about  
four minutes of your  
time. Won't you please  
do it now.*

*Andrew S. Gill  
Rector.*

Front of Booklet

I am therefore going to place before you certain facts, and because I believe in YOU,—believe in your loyalty to the whole cause for which we are banded together, and believe absolutely that our cause will commend itself to you on its own merits,—I shall leave the issue squarely in your hands.

This is much more of a venture of faith than you think; for, over and over, we have been told that people will not give to the Church unless they are asked,—asked specifically and pressingly by personal contact and appeal.

It is my humble opinion that money that has to be coaxed out of more or less unwilling pocket-books, does neither the DONOR nor the DONEE very much good. It is what is given gladly, cheerfully and spontaneously, that brings joy, both to Giver and Receiver.

## NOW FOR THE FACTS

It surely is not necessary to remind you that the Church cannot carry on her work, either here in Emmanuel, or in the nation, or in the world at large, without the GIFTS of her people.

Outside of a small Parish Endowment that produces an annual income at the present time of about \$1300, there is no means of support other than your gifts.

Do you know that in the past few years your Vestry has effected economies that have reduced parish expenditures by almost one-half?

You understand, of course, that this has not been done without SACRIFICE on the part of every member of the staff; nor without SACRIFICING some elements of the work that have made it more difficult to produce satisfactory results.

Your Vestry sees no possibility of further reduction of the budget, without definitely abandoning certain principles of operation that have been in practice many years for the safeguarding of the property, the maintenance of a high standard of public-worship, the constant availability of the Church and Parish House for use at all times, etc., etc.

Do you know that it will cost in 1935, approximately \$700 for insurance? \$1,350.00 for heat, light and water? \$3,300.00 for music, including the salary of the Organist? \$1,925.00 for office expense, stationery, postage, etc., including the salary of the Secretary? \$1,307.00 for house supplies and building service, including the salary of the Sexton?



\$7,375.00 for Clergy salaries, including their Pension Premiums? \$250.00 for telephone service? \$762.00 for miscellaneous items of necessary expense, such as repairs, etc., and a Diocesan Assessment of \$700.00?

If you will add these figures together, you will find that they total \$17,669.00.

I do not like to bore you with these details, but if you are going to "understand," you must take them into consideration.

In the following table, comparison is made of the cost of operation in 1929 with the cost of operation in 1934.

	1929	1934
Insurance .....	\$ 600.00	\$ 750.00
Water, Heat and		
Light .....	1,650.00	1,350.00
Music .....	5,460.00	3,300.00
Office Expense ...	3,211.00	1,925.00
Church School ..	1,500.00	.00
House Expense ..	2,191.00	1,307.00
Advertising .....	400.00	25.00
Clergy Salaries ..	10,800.00	6,245.00
Clergy Pension		
Premiums .....	617.00	446.00
Telephone .....	344.00	225.00
Repairs and Up-		
keep .....	2,317.00	300.00
Diocesan Assess-		
ment .....	900.00	700.00
Sacristy Supplies..	206.00	35.00
Interest paid ....	98.00	.00
	<u>\$30,294.00</u>	<u>\$16,608.00</u>
General Church		
and Diocesan		
Program .....	6,500.00	2,500.00
	<u>\$36,794.00</u>	<u>\$19,108.00</u>

#### WE ARE BROUGHT TO THE QUESTION THEN—

Is the work of Emmanuel Church worth preserving to the tune of \$17,669.00 per annum?

It is a question, of course, that is difficult to answer; for the simple reason that the work of Emmanuel Church is spiritual in character, and there is no known yard-stick by which to measure it.

Can you measure what it is worth to a man, driven to desperation by the circumstances of the times, who has broken the eighth commandment, to save him from a jail-sentence and re-establish him in self-respect?

Can you imagine what it is worth to a young man, alone in the world, suffering from disease and on the verge of despair for the shame of his mis-step, to inspire him with courage and hope?

Can you measure what it is worth to bring to a house of sorrow, the peace, comfort and sympathy of the Lord Jesus Christ?

Can you measure what it is worth to bring to the sick and suffering, the calm-

ness and assurance of the healing grace of the Christ?

Can you imagine what it is worth to bring to troubled, despairing souls the assurance that God loves them?

Can you measure the worth of the Sacrament of Holy Communion? (Come some Tuesday morning at 10:30 o'clock and watch the faces of the people at Communion, if you would try to measure its worth.)

Can you measure the worth of the inspiration of great religious music?

It is rather difficult, is it not, to measure the value of these things. Certainly, one cannot well express such values in the terms of dollars and cents.

Yet, these are a few (only a few) of the things that Emmanuel Church is doing every day,—not only on Sunday, but seven days a week,—not only for members of the Parish, but for many others as well. *No one in need of spiritual help and consolation is refused.*

Finally, pause for a moment and let this fact take hold of your consciousness:

The Church (in the large sense), is the one Institution in the world that is working consistently, continuously, and unselfishly to increase "good will among men."

In season and out of season, the Church is always on the job, striving to build up in mankind those ideals of Kindness, Generosity, Honesty, and All Right Living, without which our civilization would quickly fall apart.

There may be some things in the forms and formularies of the Church with which you do not agree; but, looking at it in the larger sense, can you afford NOT to support that Institution whose general influence is, unquestionably, on the side of righteous dealing among all men?

From the stand-point of an investment in security, alone, the Church has somewhat of a claim on the support of every right-thinking citizen, even though his support must be given at the cost of some personal sacrifice.

For your convenience, a pledge-card is enclosed herewith. If you are convinced that our work is a good work, I feel sure your heart will prompt you to be generous.

Please remember that the work of the Church is not only parochial in character,—it is Diocesan and National. Therefore, will you kindly give some thought to the red side of the pledge card, through which the Church's larger program is supported.

Having read the foregoing with undivided attention, won't you kindly meditate upon the content in silence for just a few moments.

Then take the pledge-card, fill it out, sign it, and mail it at once in the self-addressed envelope enclosed.

Your prompt action will be greatly ap-

preciated; for, of course, YOU understand that to be effective, the work of the Church must be planned in advance.

Thank you for your kind attention and cooperation.

Faithfully yours,

ANDREW S. GILL,

Rector.

"It is well to give when asked;  
it is better to give UNASKED,  
through understanding."

(Gibran).

#### The Final Mailing Piece

This was a multigraphed, filled in letter, on the regular church stationery 8½ x 11 inches. It was signed personally by the rector. One of the features in this program was the use of the first person in all of the appeals. And here again is the quotation from Gibran.

"It is well to give when asked; it is better to give unasked,—through understanding."

(Kahlil Gibran).

#### EMMANUEL EPISCOPAL CHURCH

8614 Euclid Avenue  
Cleveland

December 6th, 1934

A few days ago I sent you a communication relative to the work of Emmanuel Church.

To date, I have not had the pleasure of receiving a reply.

May I state,—that so far,—the general response has been excellent. A very fair percentage of the people have responded and many have expressed their great appreciation of the method adopted.

I am, however, still somewhat short of the goal necessary; for, as previously explained, the fullest co-operation of every member and friend will be required. I feel sure that you understand the work of your Church and desire to have a vital part in it.

Every pledge, regardless of its amount, is a tremendous asset; but, after all, it is the love and sincerity and willingness that are back of the pledge which give it its true value.

Will you please respond to my inquiry within the next few days and thus assure me of your co-operation for 1935,—"because you DO understand" and desire to assist me in furthering the work of Emmanuel Church.

Your card sent in now will cheer me enormously and give me great encouragement!

Faithfully yours,

Rector.

"It is well to give when asked,  
It is better to give unasked—  
through understanding."

—Gibran.

So here is the story of a mail campaign which came pretty close to the goal. It is a most remarkable bit of work which is worthy of your study.

Tolerance is not enough. We must make America not only safe for differences, but actively appreciative of them... When so many of our fellow Americans still want for bread and shelter, when there are slums to clear and diseases to conquer, when we must still grapple honestly with the criminal paradox of our age—poverty in the midst of plenty—it is a little irrelevant, and more than a little foolish, is it not, for Jew to quarrel with Christian over ancient dogmas, or white to hate black, or Protestant to dislike Catholic? Black reaction, fascism, war, the evil furies of our day, threaten our whole civilization. Only a co-operative humanity can successfully meet their ominous challenge.—  
Rabbi Jacob J. Weinstein.



# The Spiritual Side of Romance

By Neal D. Newlin, Domestic Relations Counselor

*Here is a most vital discussion of the place of spiritual life in the period of "love making." It will be helpful to the many ministers who are truly seeking to pastor the youth of their church.*

**P**ROBABLY no question has been more often asked of the author, as he meets with young people within and without the classrooms, than the following: "How can I tell whether or not I am really in love? How do I know whether what I think is real love is the genuine thing, or not?" If all our readers had the author's privilege of listening to these questions, and observing the most sincere expressions upon these young people's faces, there would be no question about their sincerity. Youth wants to be sure that when they contract for marriage, they are assuming a permanent relationship. The disgraceful inability of couples today, to get along within marriage, is neither condoned nor approved by the college young people of 1934 and 1935. It is easy for those of us who are matured adults to assume that our "modern youth" are fickle, refusing to accept obligations, and defying the social rules and regulations. But, such adults have forgotten their own youth and have hopelessly lost contact with either the thinking or the believing of our late-teen-age young folk.

What kind of an honest answer can be made to the perpetual question of such young people? Also, what kind of an answer do these young people need? Sometimes, we realize, that the answer which could be made, might not be the answer which the young people needed to hear. So, because we believe in being both honest and helpful, we have had to devise an answer that would "fill the bill."

The question is about love! Well, what is love? And which love are we talking about? Oh! yes, there are many kinds of love, aren't there? As a mother looks into the beautiful face of her sleeping baby, the emotion which she feels is hardly the same "love" that a man feels for his work! And when an attractive young man and a lovely young lady unite in a marriage contract, the love which they feel toward each other is not that devotion which they have for their parents! Then, in answering the young people's question about "knowing when they are really in love," the author

has felt that it was wiser to lay as little emphasis as possible upon the emotional content.

The cynic might inquire what would be left if the emotion were all removed from love. And, he might be partially right! But, in marriage, where love is expected to be the very hub that will hold marriage together, this "love" of which we think, speak, and write, is more than "emotion." Or, at least, it should consist of more than any one thing. "Falling in love," or "drifting into love," or whatever it may be called, is something that can be analyzed; but not by either of the parties most closely concerned. Such an analysis must be very impersonal, and yet it must be personally, and socially, constructive.

## Display of Emotion

It is doubted if there can be much love without some outward display of the inward feelings. Often this "outward display" shows itself in most disgusting actions. A large number of adults feel that these "over-emotionalistic" actions are all there is to the romance of today. But, whether the social custom be to rub noses or press the lips, love will display itself. Of course, many wish

that such display was made more private than is found on many college campuses. But all will recognize that love is going to display itself, and, whether we like it or not, it is a part of "human nature."

Because, such display (often called "emotionalism") is acknowledged, and is ever-present, we may leave such display out of consideration in our defining a test for "whether or not what I have is the real thing . . . LOVE." We say that we can leave it out, because it will be in there anyway! You can't take H out of H<sub>2</sub>O and still have water. What then can we give as a satisfactory test for these very sincere young people to give themselves, in their intense eagerness to be sure that their marriage will have a permanent foundation?

So, we have said, "If everything your mate does is interesting to you, and nothing your mate does is disgusting to you, then you are in love." Of course it must be remembered that this is nothing more than a test for young, unmarried people to use. We recognize, most fully, that such a test can not be applied to married folk, always. In the close contact of two personalities, such as is found in marriage, there will often arise situations which will make impossible the complete unity of actions and beliefs that will always prove mutually interesting. It is true, likewise, in situations appearing after marriage, that many things one companion does will occasionally prove somewhat disgusting to the other partner. But, the mere fact that we recognize such conditions does not give approval to any suggestion that we should anticipate unpleasantness. Because unpleasantness may appear upon the horizon of married-life, it seems to the author, is more reason for every effort to avoid unfortunate situations.

"Love" then, as we have tried to recognize it, is more than just an emotional reaction to physical forces. The urge of sex (like much of the "emotionalism" of life) is a very vital factor in marriage, as well as in the conditions which draw young men and young women toward each other. But, the physical aspects of sex are not



Neal D. Newlin

enough of a foundation upon which to build a happy married life. As we recognized that the full play of the emotions would be found in love, so we must also recognize that sex (and the physical aspects of human life) are bound to play a distinct part in drawing two people of different sexes toward each other. Therefore, it will be noted, that there is nothing (except by implication) to be found in our definition of "being in love," to include the sex urge. Young people can not get away from the sex instinct, or whatever term the new psychologists desire to give it, so it is there, even though we care not to include it in our "test."

What can be gained by two young people accepting, and putting into practical use, the suggestion which we have given? In the first place, if a young man and a young lady will make an effort to satisfy themselves as to the things which the other party does that are interesting to himself, or herself, their mind will be consciously drawn away from the emotional and sexual passions which too often are destructive and fleeting. In the second place, there will be an unconscious adjusting of the personal likes and dislikes before marriage, and the often unhappy adjusting after marriage will be greatly reduced. Such also proves true of the second part of our suggested "test": that part concerned with the conduct or philosophies which are disgusting. The two parts go together. It is often impossible to be interested in things which do not always prove disgusting, but things which are disgusting can not always be classified as uninteresting. When we look out into the country and see a beautiful red horizon, we are interested in the fact that some home, or barn, may be in flames. Yet, when our interest becomes an unconscious infatuation for fires, it is disgusting to one of a more sympathetic and tender reaction.

#### Keeping Marriage Happy

But there is a spiritual significance to such a suggestion as the author has often made to young people who are interested in satisfying themselves about their "love" condition. Perhaps this is the most vital reason for the adoption of such a suggestion. And this spiritual significance gets its life-blood from the position, and attitude, of the Protestant church toward marriage and divorce. We have made marriage a beautiful and most sacred rite, and have insisted that divorce is "beyond the pale." But, we have done all too little to make sure that such marriage was started, and kept, within the holy bounds of happiness. Some of us have rebelled at such inconsistency, and left behind us much of the pastoral duties for study and accomplishment along the lines of marital satisfaction. We have been looked upon as either freaks or vagabonding neophytes. For some time the author has refused to perform his ministerial right to unite in marriage, until he has had a frank talk with the contracting parties about what marriage means, including sex. Although such a policy has not always been found unpopular, it has been found unprofitable sometimes: patience is still a virtue not

always found among young people who want to be bound by a life-long vow.

We are sure that most ministers have had similar experience to ours. Too often there comes into the pastoral "study" a young girl with no knowledge about life, especially concerning married life. The only answer as to why she is willing to marry the man by her side, is that she "loves him." What does she love about him? "Why is she so sure that she loves him at all?" "Is she certain that she will love him ten years from now?" Even, "what is there about the young man that she feels is congenial?" These questions can very often not be answered because she had not thought about them until the exasperating, and inquisitive minister got so personal! The same is true of the young man, although he is often more frank and will admit that she is physically attractive to him. What hope can there be, then, for the stability of the marital relationship? Although the churches have demanded that such marriages be stable, there has been so seldom any concerted program toward that end.

Here is where the spiritual significance comes in! We have suggested that the

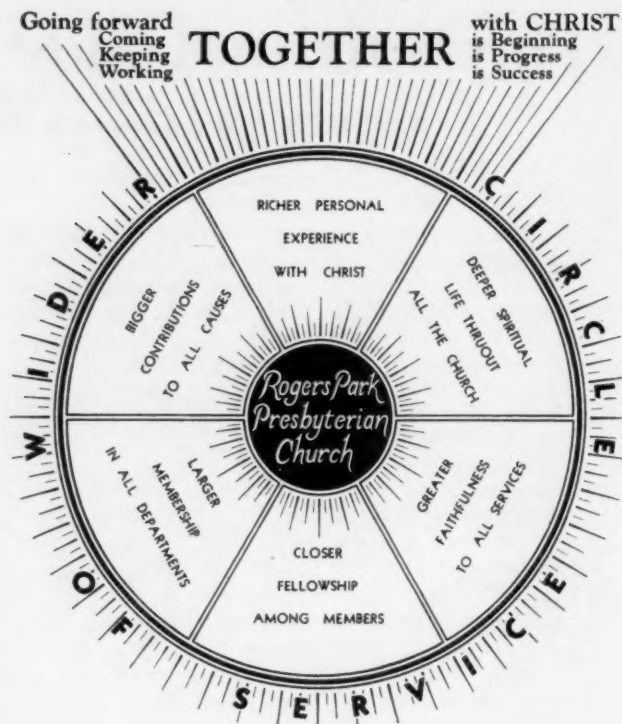
physical (sexual) and the emotional are ever-present in romance. But these two are fully recognized as being insufficient as a binding force for holding marriage together. Something else must be used to hold marriage together. The many, many happy couples have proved this assertion, beyond a shadow of a doubt. Their happiness is built upon mutual interest, and growing love. Such "love" is thoroughly spiritual. "If everything your partner does is interesting to you, and nothing your partner does is disgusting to you, . . . then you are in love." Many young people today have tried this test, and they have found this spiritual happiness, too.

The bootleggers before repeal were mere pikers as compared with the whisky trust of today.—Congressman Fitzpatrick.

\* \* \*

Freud goes wrong when he tries to reduce all the urgent motives of the self to what he calls "sex." Deeper than that, interpenetrating that, and sweeping a wider range of compulsion is another element, the will to power.—Harry Emerson Fosdick.

## QUARTER CENTENNIAL FORWARD PROGRAM 1934-1935



### TWENTY FIVE PERCENT INCREASE

#### TOGETHER FORWARD

The Rogers Park Presbyterian Church of Chicago used the occasion of its twenty-fifth anniversary not merely for a celebration, but an opportunity to bring each organization into cooperation in the larger enterprise. Each was asked to assume definite responsibility in the forward program which sought a twenty per cent increase in attendance, income and morale. The purpose of the program was illustrated by a specially drawn design which appeared on stationery and the printed program.



# Easter Service of Worship and Drama

**T**HIS service, into which is incorporated the drama *Resurrection* by Marcus L. Bach, is especially suitable for the vesper or evening hour. The drama is in best of taste for church chancel presentation. Additional copies of the drama may be secured at twenty cents each by addressing the Guild of Inspirational Drama, 404 Auditorium Building, Cleveland, Ohio. The entire service should take from one hour to one hour twenty minutes.

\* \* \*

## Organ Prelude

*Easter Morning on Mt. Rudidoux.*  
Gaul.

## Opening Sentences

He died  
And with him perished all that men hold dear;  
Hope lay beside him in the sepulchre,  
Love grew cold, and all things beautiful beside  
Died when he died.  
He rose

And with him hope rose, and life and light.  
Men said, "Not Christ but death died yesternight."  
And joy and truth and all things virtuous

Rose when he rose.

(Author unknown).

## The Gloria

### An Easter Litany

Triumphant Lord, whom enmity and spite could not embitter, pride and force could not break thee and even death and the grave could not contain thee, thou art worthy to receive glory, honor, reverence and praise, for with thy resurrection came the assurance of the everlasting hope that rises within the human heart.

Thou who didst turn the night of mourning into the morning of praise, accept our prayer of adoration and our litany of praise, and demonstrate thy favor by renewing in us the Spirit of the Risen Lord.

For the Boundless love which honored mankind by taking upon itself our human form, and subjecting itself to all our ills and limitations

*We thank and we adore thee, Lord.*

For the Rugged Humanity of him who took children in his arms and blessed them, who supped with his treasured companions, and sought the solace of hillside, lakeshore and synagogue.

*We thank and we adore thee, Lord.*

For the Gallant Courage of him who lived our human life in all its fullness, maintaining its dignity and never becoming common by contact with common things,

*We thank and we adore thee, Lord.*

For the Gracious Pity of him who wept with those who mourned, who flung

himself between men and their accusers, and won for himself the splendid reproach of being the friend of Publicans and Sinners,

*We thank and we adore thee, Lord.*

For the Tenacious Faith of him who faced the cross without murmur or complaint and died with a prayer of pardon on his lips,

*We thank and we adore thee, Lord.*

For the Glorious Triumph of Love which conquered Death, shattered the grave, rose in power on the third day, and guaranteed eternal life,

*We thank and we adore thee, Lord.*

## Unison

Thou art the King of Glory, O Christ,  
Thou art the everlasting Son of the Father. Christ is risen: he is risen indeed. Because he lives, we shall live also.

## Choral Response:

*Glory be to Thee, O Lord.* Gounod.  
The Scripture: Matthew 28: 1-10.

# The Drama

## Characters:

The Woman  
The Nameless One  
Gaza  
The Young Man  
The Figure In White  
Joseph of Arimathea

Scene: A room in the home of Joseph of Arimathea.  
Time required 30 Minutes

Before the service the fitting can be arranged for the stage. It is early morning in the home of Joseph of Arimathea. Small flickering lamps are now lighted, as the overhead lights are turned dim. Chairs, a table and a couch, of the period, are placed in position. At the back and left windows look out into the night. At either side is a door. The Nameless One enters and takes a position at left window. She is dressed in sober robes, her long pale hands are almost luminous against her dark dress. She has a flowing black head piece. The Woman enters and seats herself at the table. Her garment is gray with an occasional contrast of black and white as is also in her head piece. She bows as in prayer. The Nameless one turns and looks at her. Then she speaks.

*The Nameless One (at the window)*

It is still very dark.

*The Woman (her hands relaxing)*

And very quiet. Even the guards at the tomb are quiet.

*The Nameless One*

That is because the master of this house went out to silence them.

*The Woman*

He is a good man. (silence)

*The Nameless One (after a moment)*

Yes, Joseph of Arimathea is a very good man. Earlier in the night I saw

## The Pastoral Prayer

Almighty God, our Heavenly Father, who didst bring from the dead our Lord Jesus Christ, that great shepherd of the sheep; aid us now, we beseech thee, by thy Holy Spirit that we may worthily celebrate his glorious resurrection. Deliver us from all worldly thoughts and cares, so that we may truly and gladly worship thee, and, when we leave thy house, be enlightened, comforted, and fortified, to live a life of joyful trust, to love thee more fervently, and more faithfully serve thee. And this we ask through Jesus Christ our Lord, to whom, with thee, the Father, and the Holy Spirit be ascribed all might, majesty, dominion, and power, world without end. Amen. (Hubert L. Simpson).

## The Offertory:

*Solo, I Know that My Redeemer Liveth.* Handel.

## Hymn:

*Crown Him with Many Crowns.*

a lamp in this window. I came here—rather, I was drawn here.

*The Woman*

Did you feel that, too, this night?

*The Nameless One*

What?

*The Woman*

A power, outside yourself, guiding you — aimlessly sometimes — through the dark?

*The Nameless One*

Yes. (there is a time of silence)

*The Woman*

What happened then?

*The Nameless One*

He bade me enter and be comforted.

*The Woman*

Who are you?

*The Nameless One*

A Nameless One who came to pray before the tomb in Joseph's garden where they laid the Christ . . . . You are trembling. Are you cold? (the Woman shakes her head. The Nameless One removes her shawl and places it around the Woman's shoulders)

*The Woman*

You are very kind. You were kind to me in the garden—when I was frightened.

*The Nameless One*

I, too, was frightened earlier in the evening. I stumbled against you while you prayed. You gave a little cry and ran away. I thought I would never see you again. But it is a strange night. A night when even the dead seem to walk.

*The Woman*

Why do you call yourself "A Nameless One"?

*The Nameless One*

To lose myself in a world that will despise my name. A few days past I put it from me like a curse, covered my face, and played the leper —



*The Woman*

I thought that only one could feel such agony.

*The Nameless One*

You mean—He who lies buried in the sepulchre?

*The Woman*

I mean—myself. I thought tonight—before I touched your hand—that it was but the shadow of myself which walked and prayed in Joseph's garden. Somewhere, I felt, my real self lay in dreams or death from which some day I'd waken with a cry. And in that waking find myself beside a manger bed once more—

*The Nameless One*

A manger bed?

*The Woman*

I spoke too thoughtlessly—

*The Nameless One*

Tell me the rest. Who are you?

*The Woman*

A Woman.

*The Nameless One (quickly)*

A mother? (the Woman is silent) I had hoped you were a mother. I thought perhaps you were a peasant—perhaps a mother, like myself, who once had born a son in some such lowly place. A son for whom you wished to pray here near the tomb of One who set such worth on motherhood—who taught us God was good and ready to forgive.

*The Woman*

You had a son?

*The Nameless One*

Yes.

*The Woman*

And would you, if you could, have him again a babe upon your breast? (The Nameless One is silent) My tongue is wild tonight. I thought that every mother in the world were wishing that with me—

*The Nameless One*

I wish it.

*The Woman*

And I! (then, quietly) Or is it only my despair that speaks? I hope that I will not forget the years of love and growth when, from the silent corner of my motherhood, I watched him grow in stature and in mind. Forget that first cold cradle which my love transformed into the birthplace of a Prince—

(far in the distance, just audible, a choir is singing "O Little Town of Bethlehem." The song serves as a background for the following lines:)

Forgive my reverie—but I remember how I saw kings bring their gifts unto my firstborn child. A star, bright as a fire, stood against the sky. A voice spake "Peace" and in the straw, quivering beneath his restless cry I saw the face of God. What Peace was this? I sometimes think it mocked me all life long! Tell me, Nameless One, did your son grow away from you so fast? Did you have him only such a little while as I? Or lives he still? Living or dead be praised that he met no such agony as mine! (The Woman has risen)

*The Nameless One (in quiet terror)*

Who are you? What is this talk of stars against the sky?

*The Woman (the song grows louder)*

My fantasy. Forgive me. There—is that a light upon the path?

*The Nameless One (the song is loud and near)*

Who was your son? Who are you? Tell me! (the song stops abruptly)

*The Woman (quietly; after a moment)*

A mother like yourself—to comfort and be comforted, half-torn between despair and hope. Why do you stare at me?

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## MINISTERS' HOBBIES

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### My Hobby is Tools

By S. V. Williams, Wyoming, Iowa

THE very fascinating column opened up by our editor on Hobbies of the Minister, reminds me that the most fascinating of all and the simplest, is TOOLS. I do not profess any special skill, but have always had a liking for tools. What boy has not? I begged my parents to give me tools for Christmas. I recall mother showing visiting ministers the workbench and simple tools I made as a boy of about six years old.

When I graduated from college, with about seventeen dollars left, I decided to see Europe on that amount. I worked my way over on a cattle boat, and the gang played a joke on me by assigning me to the donkey engine. But I soon caught the run of it and enjoyed the balmy air on topdeck while the rest of the fellows sweated seven decks below. Later in life, for \$2 I bought a second-hand set of books on the subject and used tools as my hobby. Volley ball is fascinating and immunizes one against colds in the winter. Golf is glorious, too. But for everyday practical living, "tools" is my subject. The hardware department of Roe Sawbucks catalog became as interesting as a novel to me. More than one carpenter in my congregation has borrowed a special tool which he did not possess from the preacher. I have college and university degrees in Philosophy, Science and Arts, all three, but give me for the humanities the

degree of Bachelor of Tools for the parson!

One summer for my vacation, on the suggestion of the college president in my home town, I made over our old home into a five apartment building, designing and contracting the job myself. I bossed about twenty workmen, and every setting sun saw me at least \$100 poorer on borrowed money. But those thousands have all been repaid now from the income of the building; and, in addition, it furnished enough to send my boy and girl through college. There is not a church I have served, but what has had the benefit of my hobby,—in a new garage, redecorated interiors, new additions, et cetera—usually with donated labor and supervision by the pastor. The young people in the Vacation Bible School enjoy the carpentry, painting and basket work with the pastor leading. On my present charge, and inside a few weeks, by spending one hour a day for exercise with tools, I have counted no less than ninety permanent and important improvements in carpentry, plumbing, painting that should have been installed long ago, which I have been able to accomplish, and which the other pastor could as well have done and enjoyed the comfort thereof. Here is a post-graduate course that every minister can enjoy at practically no expense.

*Young Man*

I doubt not that all are welcome.

*Gaza*

Ah, indeed. All are welcome. My Master is a generous man. Too generous often for his own good. Would you care to lay aside your mantle?

*Young Man*

So you think I may see the tomb at break of day?

*Gaza*

Indeed. The guards may curse a bit, but that is because they are Romans. They cursed, too, when Nicodemus, that is my Master's friend, when Nicodemus brought myrrh and spices to the tomb. "Are you one of His disciples?" they said to him. And Nicodemus said, "I am." Yes, that took courage . . . Won't you rest yourself?

(Now turn to page 344)

(There is the sound of someone at the door. Gaza, a servant, enters. His grey garment is girdled by a wide, red tunic-cord. His headgear consists of a piece of red and yellow Roman-stripped material, falling to his shoulders.)

*Gaza (to someone outside)*

You may come in. My master will soon be here.

(The Young Man comes in. He is richly dressed. Over his soft blue undergarment a cloak lined with red is thrown, fastened at the throat by a jeweled brooch. His headpiece is soft blue banded with pure white. His girdle is white. He wears many rings and carries with him an air of wealth.)

*Gaza*

These two women are waiting here until dawn. The house of Joseph of Arimathea is fast becoming an inn.

# The Ladies' Aid Owns this Church

By Bertha Rhea Martin

**T**HE women built and own our church, and the deed to the ground and the building is in the name of the Ladies' Aid Society," proudly remarked a member of the Board of Trustees of the Scambler Church of Otter Tail County, Minnesota—a rural church seven miles north of Pelican Rapids.

I had attended the Children's Day Program at Scambler Church, and was meeting the members of the congregation when I was startled by this unusual bit of information.

"Most interesting," I replied. "This is the first church I ever knew to be owned by a women's organization. Do you know of any other?"

"No, we have never heard of another. We feel positive it is the only one in Minnesota, and some of our friends tell us it is the only one in the United States," the board member said.

Soon one of the charter members of the Ladies' Aid stopped to visit with me. Immediately I begged of her, "Do tell me the story of your church ownership."

And this is her story. "Fifty years ago when I came as a bride to this northern country, of forests and lakes, there were no churches and few school houses. Later when the school houses were built, we met on Sunday afternoons for church services in them. First we went to one school house, then another. But some of us women were not satisfied. We longed for a church home.

"It was in the year of 1909, the ladies of our neighborhood were having a birthday surprise party on me at my home. During the afternoon, one good woman said, 'I wish we could have a church, a house of worship, instead of tramping from one school house to another.'

"A second guest answered, 'Why can't we? I believe we women have a strong enough desire and sufficient energy and ambition to build a church for our children and families. It is a need as well as a want.'

"A third woman caught the gleam and spoke quickly, 'We can and we will. I am calling a meeting now to organize a Ladies' Aid at my home, a month from today, at three o'clock in the afternoon. Each of you consider yourself invited.'

"So the Aid was organized with twelve members. Each woman paid one dollar to join. Then we needed more dollars,

and inasmuch as we thought our husbands the best men in the world, we asked them to join our Ladies' Aid as honorary members at a dollar apiece."

I interrupted her story. "It seems to me, at this point, you are unique again. I have attended and belonged to many church aid societies, but never knew one before to have men as members."

Then she continued, "Some of us had young daughters. We invited them to join at fifty cents apiece. You see we were in need of funds as well as members. We were interdenominational. If you belonged to our community—no matter what your religious belief was—you were welcomed to our society. While the Catholic women have never joined our society, they are regular attendants and generous in giving for suppers and entertainments.

"And so we commenced to work and save to build our church home. The first gesture was that each woman donated a fat hen to be sold. Then each member gave the proceeds of the eggs laid by her hens on Sundays for one year. A strange fact it was—that the hens' best producing day was Sunday of that year.

"We never kept a record of the hundreds of gallons of milk and cream we froze into ice cream and sold at sociables. Of the dozens upon dozens of cakes we baked and frosted to eat with that ice cream. Of the hundreds of chickens we raised, dressed, fried and baked for church suppers. Of the dozens of bushels of potatoes we dug, peeled and boiled and mashed for the dinners. Of the legions of oysters we stewed into soup. Of the myriad of cabbage heads we made into slaw. Of the sacks of flour we mixed and rolled into pie crust and filled with apples, raisins, mince meat and lemon.

"But eventually after five years of harmonious working, laboring and hoarding on November first, 1913, we had accumulated in our treasury \$648.10. At this time we appointed a committee for solicitation and received \$400. And on March 26, 1914, a committee was appointed to go ahead with building plans.

"One of our members gave us a half acre of land on which to build the church. It overlooks Lake Tamarac—a beautiful site. When the ground was broken, the honorary members, the junior members, the women members, each

threw two spadefuls of dirt so that it might be remembered we helped to dig the basement of our church. Our husbands and the men of the community raised and built the building without cost of labor."

And as I looked about, I noticed again the good piano, the reed organ, the well styled pulpit, the altar table, the comfortable pews, the newly painted walls. Good housekeeping was in evidence in all corners, and on this day for the children's service the altar was bright with blossoming house plants, so carefully transported from homes, many miles distant.

"And this beautiful modern structure is the result," I said.

She answered, "Yes, 30x40 feet with a basement under the entire building. We have a furnace in our basement, two ranges for cooking, a large wood heater for keeping food warm, tables and dishes."

"Would you take me down, please?"

In the fine cement basement were three long tables for seating guests. Here the Sunday School meets on Sunday afternoons while the church service is in session upstairs on the main floor. And under the stairs the beautiful white birch fire wood was stacked generously with the sturdy oak and bass wood, waiting to be burnt for hospitality and service.

With sincere pride, she surveyed it all saying, "And when our church was dedicated on October 2, 1915, it was without debt."

Here today this white rural church rears its spire in the center of a farming community. Its doors are never locked, nor its rooms idle. During the week the Farmers' Club and the 4 H Club meet under its roof. On Sunday afternoons the church bell calls the children to Sunday School and the adults to worship.

Weddings, receptions, golden wedding anniversaries, farewell parties with church suppers and entertainments have made it a social center of gatherings during the past twenty years. All because twelve women dared to have faith, to plan, to visualize, to work to build and own a Christian church.



## Drama

(Continued from page 342)

*Young Man*

You say Nicodemus admitted his discipleship?

*Gaza*

That he did. But so did my Master.

*Young Man*

Joseph of Arimathea—a disciple? I thought he was a member of the Sanhedrin?

*Gaza*

So he was. But no longer. I was with him when he went to beg the body of the Crucified. He went to Pilate, you know, on the evening of that terrible day. "I pray thee," he said, "let me take the body from the cross and bury it." Pilate looked at him and said, "Are you of his family?" My Master shook his head. "I am Joseph of Arimathea," he replied, "a Jew and a disciple of the Christ."

*The Woman*

And, then, what happened? (they look at her)

*Gaza*

He confessed that he was a follower . . . . Some say that Pilate wept. But I did not see that. I do know that my Master offered him money and he refused it. "I have washed my hands of the matter," Pilate explained. Then we went to Calvary, Nicodemus and another man accompanying us. It is some distance from the governor's house. It was fast growing dark and we hastened since we Jews have a custom which forbids a body remaining on the cross after night.

*The Woman*

Was no one at the cross besides the watchmen?

*Gaza*

No one. All had forsaken Him. Mother and friends were gone. Of course, the storm had driven them away. There was a storm, you know, about the third hour. (The Woman weeping has turned away)

Well, I must be about my duties. Rest you well until the Master comes.

(as he goes out an Angel, *The Figure in white* enters. It is in the appearance of a young man, clean-shaven. He is invisible to the persons in the room and goes directly to the side of the woman)

*That's strange.**The Young Man**What?*

It seemed just now as though something brushed against me.

*The Young Man**What do you mean?*

*Gaza* (raising his lamp to look about the room)

I thought —. No matter.

(he goes out. The Young Man seats himself, takes a money bag from his girdle and begins quietly counting some coins)

*Figure in White**Weep—*

A part of life is meant for tears.

*The Nameless One* (at the window)

A wind is rising.

*The Young Man*

It will soon be dawn. (he continues his counting)

*Figure in White* (to the woman as before)

*So was*

A part of life once meant for joy;

For triumph and joy. (far in the distance, just audible, a choir is singing, "Ride on, Ride on in Majesty." It

serves as a background to the words of the *Figure in White*)

*That day,*

Of Him the Prophet sang:

Who is this that cometh

Out of Edom,

With dyed garments

Out of Bozrah?

This that is glorious in his apparel,

And marching in the greatness

Of His strength?

*O'er all the way*

Green palms were strewn,

And flowers fell before His feet.

Rejoice and sing, Jerusalem,

They cried!

And many spread their garments

In the way,

And sang, Hosanna!

Blessed is He that cometh,

That cometh in the name of God.

Blessed is the kingdom,

The kingdom of our Lord,

The kingdom of our Father,

Even David—

*Unto Him Hosanna,**Glory and Hosanna**Unto Him!**And you, that day,**Half-hidden in the throng,**Greeted a Son**Where others hailed a King.*

(the song has quietly drifted away and it is very quiet save for the Young Man and the clink of his coins. He soon returns the bag to his girdle)

*The Woman* (turning toward them—the *Figure in White* is in the far shadows at back)

Yes, He was mine! Do you hear?

*The Young Man*

What are you saying, Woman?

*The Woman*

They called Him King and Lord. I called Him—

*The Young man*

What did you call Him?

*The Nameless One* (fearfully)

Don't you know who she is? (to the Woman)

There is a light about you that you cannot hide!

*The Young Man*

If you are His mother, listen to me. One day I met him in Judea beyond Jordan and I said to him "Good Teacher, what good thing shall I do that I may have eternal life?" He looked at me and said, "Why callest thou me good? One only is good and that is God. But if thou would'st enter into life, keep the commandments." I said to Him, "Which commandments, Good Teacher?" And he recited unto me the commands of the lawgiver Moses.

*The Woman*

What happened then?

*The Young Man*

"All these," I answered, "I have kept from my youth. What lack I yet?" He smiled and quietly replied, "If thou would'st be perfect indeed, go, sell that which thou hast, and give it to the poor. When thou hast done that, then come and follow me." I turned away and never saw Him again.

*The Nameless One*

Who was with Him that day?

*The Young Man*

His disciples.

*The Woman*

Then you did not follow Him, my friend?

*The Young Man*

The day they crucified Him—that day I sold all my possessions and complied

with His command. Could I do less since He laid down His life for His belief? Mine is the sin that I delayed so long.

*The Nameless One*

Was Judas Iscariot there that day—with Him—in Judea?

*The Woman*

Who speaks that name? The *Figure in White* raises his hands as though in silencing her)

*The Nameless One*

Forgive me.

*The Woman*

Forgive thou me. He, too, was someone's son.

*The Young Man*

Yes, he was there. I still remember him because he held the money-bag. He looked unlike the deed of which he is accused. Scarcely more than a boy beside the bearded Peter.

*The Nameless One**Yes.**The Young Man*

This sack of gold. The last I still possess—all my possession save for the clothes I wear—I had intended to lay this into the hands of Judas that he might distribute it among the poor. I cannot help but say I would have trusted him even as the Master trusted him.

*The Nameless One*

Those who knew Judas as a child would often tell me that—

*The Woman*

Why will you speak of Judas Iscariot?

*The Nameless One*

This is a night in which we seem to speak only of the dead. . . .

*The Young Man*

And then I heard the whisper being passed throughout Judea and through Rome even until the ends of the earth saying, "Judas has betrayed the Christ!"

*The Nameless One*

So quickly accused was he, he took his life. (to the Woman)

But you—speak not too harshly of his name.

*The Woman* (in quiet terror)*Who are you?**The Nameless One*

I cannot speak of manger beds or stars against the sky or kings with gifts. I only know he, too, was once a babe.

*The Young Man*

Some say that Judas thought the Christ would call down angels from the skies and save himself. Instead he never lifted a hand except in forgiveness.

*The Woman*

For that they nailed Him to the cross . . . . Jesus . . . .

*The Nameless One*

For that he hanged himself . . . . Judas . . . . Judas . . . .

*The Young Man*

Then, in the city, yesternight, I heard the rumor that He might still save Himself—rise from the dead. Some say He once predicted it. If he could rise—come here into this room through these doors—stand before us as He was—or with the print of nails upon His hands and feet—I'd be the first to fall upon my knees before Him—with these few coins and this indulgent body begin my discipleship. Take Judas' place among the twelve if He allowed! (it has grown a trifle lighter in the room)

*The Nameless One* (at the window)

The stars have left the sky. . . . Far in the distance I see a lantern. . . . The wind is still. . . .

(The Young Man has seated himself thoughtfully)

*The Figure in White* (to The Woman)

Give her your hand.



(the Woman is motionless. The Figure in White puts his hand in hers and leads her to the Nameless One)

*The Woman*

Here, my friend.  
(she extends her hand)

*The Nameless One*

You offer your hand to—me?

*The Woman*

Yes.

*The Nameless One*

You—know who I am?

*The Woman*

I know.

*The Figure in White* (to the Woman)

Say unto her, "No sin is as great as His compassion."

*The Woman* (to the Nameless One)

No sin is as great as His compassion.

*The Nameless One* (trembling)

If I may still whisper the name of God then would I say, "God bless you evermore and grant for peace!"

(she weeps. The Woman puts an arm about her and helps her to a chair)

*The Figure in White*

If all of you had hearts,

Tuned to the Infinite;

And ears

To hear me speak!

How easily might

Joy acclaim

This saddened hour!

"Think not of death  
When death has been o'ercome.

I soon must go

To set

The resurrection hand

Of time.

Oh, what a morn is this!

Why weep?

The angel host

Which Judas hoped

The Saviour would call down,

Are called.

Round yonder sepulchre

They wait this glorious morn.

Fear not.

Be not afraid.

And you,

Who call yourself

A Nameless One

Remember God is Love.

*Joseph of Arimathea* (enters with a lantern. He is richly dressed, bearded)

Good peace, my friends. I am Joseph of Arimathea as you perhaps know.

*The Young Man*

Your servant was kind enough to bid me enter. I wait the dawn to make a pilgrimage unto the sepulchre.

*Joseph*

Are you a follower of the Christ?

*The Young Man*

I am at last, by God's grace.

*Joseph*

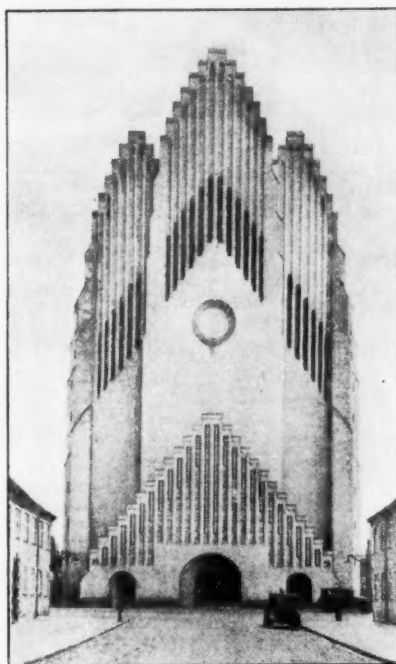
As I myself, no doubt. Until the moment He was crucified I doubted Him. Then, with His death . . . that day in which my kinsmen nailed Him to the tree . . . I understood. I long had thought Messiah would come as a sovereign, with an army, and ambition for an earthly kingdom which would reach across the world. He came a lowly man who spoke of life and love. Could I do

(Now turn to page 346)

## Grundtvig's Church

By Ruth Hamborg

**M**OST travellers to foreign lands seek out the old churches and Cathedrals, and stand in awe before towering edifices, the real beauty of which is very often hidden behind layers and layers of dirt and grime; but our interest was centered upon the new churches.



The Church Built Like an Organ

When we arrived in Copenhagen we enquired about the "church that was built like an organ." We saw a travelogue showing Denmark in the theatre back home and this magnificent church was featured, but only the odd architecture of the main entrance and we were keenly interested.

Our taxi sped to the north end of the city, where, in the distance we could see the rear of the church that we were seeking. When we turned the corner and drove toward it the beauty of its simple classic lines was indeed inspiring. The small door to the right was open and we went in, just a little disappointed that the interior was as yet unfinished. The lady in charge spoke English very well and explained to us that the church was named for a late Danish Bishop, much beloved, and to whose sacred memory it would be dedicated when completed. Nikolai Frederik Severin Grundtvig was born September 8, 1783, and died in 1872, just a few days before his birthday. Among his many accomplishments

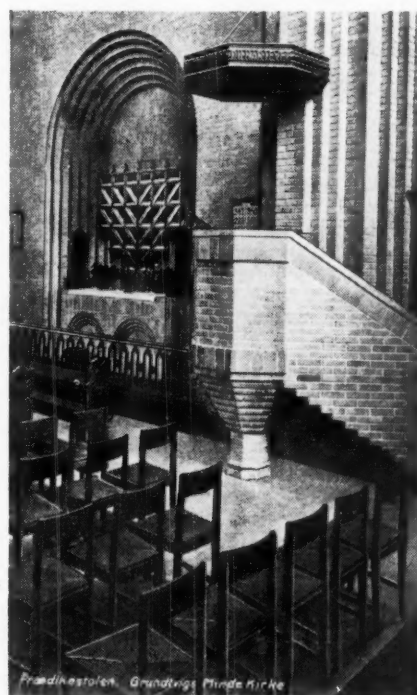
was hymn-writing, there being over a hundred hymns to his credit.

Off the main entrance is the foyer, which for the time being is used for worship, being equipped with a temporary altar and pulpit. On the wall we saw a wreath of fresh leaves, and seeing no inscription of any sort or anything to indicate a reason for this seeming memorial we enquired of the lady in charge and were informed that urns, holding the ashes of the architect who designed the church, and also those of his wife, were placed in the wall and that the perpetual fresh wreath was the only indication.

We looked up to the high ceiling with keen interest and were told, with much pride, that they were waiting for the organ that had been ordered from America to fill the space in the north wall.

As we were about to leave we passed a table with postal cards with different views of the church, both interior and exterior, and also replicas of the church done in plaster. The cards, the lady explained, when sold for the modest sum of ten ore each (about two cents in American money) meant two bricks for the church, and of course the money realized from the sale of the souvenir replicas bought something in proportion.

The Grundtvig Church is being built



Temporary Altar and Pulpit

mostly by popular subscription and through the sale of the above mentioned articles, although in Denmark all of the churches are State controlled.

Surrounding the church are many buildings, uniformly constructed, of the same buff brick as the church and along the same lines. These buildings contain small apartments and are occupied by many of the church members. The well-kept gardens were a joy to behold and we left Grundtvig's Church with a feeling of having seen religion in its truest sense—cooperation and reverence.

### Drama

(Continued from page 345)

less than give Him a resting place, even a sepulchre?

*The Woman*

He had no earthly thing to call His own.

*Joseph*

That is true, Woman. I heard Him tell us once that He had naught where to lay His head. . . . But, you must all be very hungry and tired. When Gaza comes he will supply refreshment for us all. It is growing lighter. Soon we will go the tomb together. We will lay palms on the stone which guards the entrance to His resting place.

*The Young Man*

Until then—

*Joseph*

Until then let us be patient and pray. One of His disciples, a man who is no longer counted among the twelve, but one once trusted met me a fortnight and taught me his Master's prayer. It had often encouraged me during these last dark days.

*The Nameless One*

He taught you a prayer?

*Joseph*

As Jesus taught it to him, yes. Let me teach it to you, my friends.

*The Young Man*

Yes.

*Joseph (kneeling)*

Our Father who art in heaven—, (he repeats the Lord's prayer, one after the other kneel during the prayer. Toward the end of the prayer the choir offstage begins to sing a triumphant *Resurrection* anthem. Very quietly at first) That was the prayer. (the Nameless One has gone to the window)

*The Young Man*

May we not now go to the sepulchre? *The Nameless One (excitedly)* Master!

*Joseph*

What is it?

*The Nameless One*

Someone is swinging a lantern and running wildly up the path!

*The Woman*

Listen! (the music grows in volume until it floods the stage)

**Organ Postlude** (The characters leave the stage in slow procession as the organ plays). *Largo* Handel.

## The Whole Loaf

Page 4

**W**E recently received in our mail a little mimeographed four page leaflet entitled *The Whole Loaf*. The name of the compiler does not appear on it. The continuity of thought expressed through its pages is very much worth while. So we are reproducing it. We shall be glad to give proper credit if the compiler will write us.

Page 1

"I beseech ye, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and perfect and acceptable will of God." Romans 12: 1 and 2.

Now Please Turn to Page Two

Page 2

### THE SECRET

I met God in the morning,  
When the day was at its best;  
And His Presence came like sunrise,  
Like a glory in my breast.

All day long the Presence lingered,  
All day long He stayed with me;  
And we sailed in perfect calmness  
O'er a very troubled sea.

Then—I thought of other mornings,  
With a keen remorse of mind,  
When I had loosed the moorings,  
And the Presence left behind.

So, I think I know the secret,  
Learned from many a troubled way;  
YOU must meet HIM in the morning,  
If you want HIM through the day.

—Ralph Cushman.

Now Please Turn to Page Three

Page 3

If Jesus Christ is everything to me, I know that he can be everything to any man, and because I know, then woe is me if I will not do all that is in my power to let every man who does not know Jesus Christ share him with me.

There is no escape from this logic. If I love Jesus Christ, which means if I am loyal to him, which means if I keep his commandments, I am in touch with everybody to the ends of the earth who needs him—and I can not wash my hands and say that you must excuse me from this matter.

—Maltbie D. Babcock.

Now Please Turn to Page Four

There is no intimation of defeatist sentiment among us. Not where we are but where we hope to go is uppermost in our minds.—Dr. Minot Savage.

KEEP my life that it may be  
Consecrated, Lord, to Thee.  
Keep my moments and my days;  
Let them flow in ceaseless praise.  
Keep my hands, that they may move  
At the impulse of Thy LOVE.

KEEP my silver and my gold;  
Not a mite would I withhold,  
Keep my intellect, and use  
Every power as Thou shalt choose,  
Keep my will, Oh, keep it Thine  
For it is no longer mine.

KEEP my heart; it is Thine own;  
It is now Thy Royal Throne,  
Keep my love; my Lord, I pour  
At Thy feet its treasure-store,  
Keep myself, that I may be  
Ever, only, ALL FOR THEE.

—Francis Ridley Havergal.

PERFECT CONSECRATION MEANS  
PERFECT HAPPINESS

### WORLD'S LARGEST TUBULAR BELL CARILLON

On Easter Sunday morning the First Methodist Episcopal Church, which has its place of worship in the Temple Building in the heart of Chicago's Loop district, will dedicate its new memorial Tower Chimes, the largest carillon of tubular bells in existence. The chimes will send forth Resurrection Day hymns during an impressive service conducted by Dr. John Thompson, pastor of the church.

This huge set of Deagan Tower Chimes is the generous gift of a pioneer Chicagoan, William E. Turner, and is to be dedicated to the memory of his father and mother, John and Sarah Turner, and his sister and brother, Mary P. and John V. Turner.

The elder John Turner, who was of English birth, took up residence in Chicago in 1836. Following the Chicago fire of 1871, he moved his family to what was then a wilderness, but is now a thriving part of Chicago. The former farm home is still the residence of William E. Turner, now 76 years old.

As the tower in which the Carillon is housed is nearly 400 feet above the street level, and as the temple is surrounded by skyscrapers, certain unusual and difficult sound conditions had to be met. Tubular bells were chosen to give the best sound distribution, and to provide for geographical directions of sound under stress of Loop conditions.

The new carillon, which is to be automatically and manually played, will serve a manifold purpose. In addition to its service in playing programs of hymnal music at suitable periods, it will augment the great organ and choir in the church auditorium, which is located on the first floor of the Temple building. Special concerts are planned for festal days, while a special Westminster chiming device—sounding the quarter hours—will serve as a time guide to the thousands of persons in Chicago's busy Loop district.



# A Good Friday Vesper Service

By Frederick W. Cropp, Jr.

*This brief vesper service, used in the First Presbyterian Church, Wheeling, West Virginia, provides an intimate service for use where the longer three hour program is not desired.*

**The Call to Worship**—"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed."

**The Scripture Reading**—John 19: 16-37.

**A Hymn**—Beneath the Cross of Jesus.  
**Silent Prayer, followed by brief pastoral prayer**—

Our faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour Divine.  
Now hear us while we pray  
Take all our guilt away,  
O let us from this day  
Be wholly Thine.

Sweet the moments, rich in blessing are those which we spend before Thy Cross. Beneath Thy Cross we take our stand this April evening, praying for the pardon and the peace which can be found only at the foot of the Cross. Hear us and bless us, we beseech Thee, our Heavenly Father. In Jesus' Name. Amen.

**The Meditation**—"The Crucifixion"—John 12: 32—"And I, if I be lifted up from the earth, will draw all men unto me."

Today we seek to consider an experience in the life of our Lord into which it is not possible for us to enter. All week we have been following him and have been able to approach, in some measure, the events of his Last Week. We can understand somewhat his feelings as the crowd welcomed him into the Holy City, for we have all of us known a certain degree of popularity and fame.

We can understand his holy wrath as he cleansed the Temple, for we, too, have experienced righteous indignation when holy things have been desecrated.

We are able to sympathize with his scathing rebuke of self-righteous Pharisees, for we, too, have been bitter against hypocrisy.

We can appreciate somewhat his deep feeling as Judas and his disciples deserted him just when he needed them most, for we, too, have felt the bitter grief which comes when trusted friends forsake us in an hour of intense need.

But when we stand at the foot of the Cross our human minds cannot comprehend the Divine agony of those awful hours. This is no time to enter into a discussion of the various views of the Atonement. Suffice it to say, as we stand at the focal point of all time, that "Christ died according to the Scriptures,

the just for the unjust, that we might be saved." We therefore view the magnetic person of the Christ who has promised us that if he be lifted up he will draw all men unto him.

Of course, in a certain sense he had drawn men to him during his whole ministry. But then they were drawn not so much to the Christ as to the things of Christ. They were drawn by the loaves and the fishes, by his healing touch, by his miracles, and even in his last hours the soldiers, who parted his garments among them, illustrated the type of person who is drawn to the things of Christ rather than the Christ.

Many are the modern moralists who are willing to take the teachings of Jesus and leave the Christ. They will accept the benefits of Christianity and leave Christ Jesus. And, strange as it may appear, there are religious bodies who oftentimes worship the Cross and forget the Holy One on the Cross.

But despite this tendency which has always been apparent the uplifted Christ continues to draw today. He draws upon our reason, for, after tossing about in a hopeless attempt to discover a way of Salvation, we are forced to cry with the apostle that there is no other name given under heaven whereby we must be saved. Whether we consider the prophet's voice or Christ's clear explanation, we are drawn in finally to accept the salvation which Christ has



offered, having become "obedient unto death, even the death of the cross."

Today he draws upon our heart-strings. There is sentiment in religion. Christianity is life, and there is a great deal of sentiment woven into the pattern of life. Let no shallow philosopher rob you of the extreme privilege of expressing your religious zeal and fervor. An expressed sentiment is a wholesome and a lively thing; a repressed emotion is deadly and dangerous.

He draws today upon our sinful souls. As we look upon the crucified One, we discover ourselves. What the Christ has done and what the Christ is will regulate what we may become. If he does not draw upon our sinful souls we miss the message of the Cross. For years the Master had set his face toward Golgotha. The faint outlines of that cross-crowned hill are dimly discernible in his youthful statement, "I must be about my Father's business." His whole life pointed toward this solemn sacrifice. The events of his Last Week focused with great intensity upon his supreme moment. Tonight we view this spectacle.

How has the Son of Man been lifted up in our hearts and lives this evening? The people stood about the Cross beholding the Christ. To the soldiers, gambling for his raiment, the event meant nothing, and we are astounded at their apathy. To the scribes and priests the Crucifixion meant a cheap victory, the death of an enemy. To the disciples it became a cementing bond.

How is he being lifted up in your life? "As Moses lifted up the serpent in the wilderness," so should he be lifted up, a Saviour of sin-stricken mankind. Let us not lift him up as his enemies lifted him, an object of shame and reproach. Yours is the decision; the Christ still stands on the Cross.

Whenever there is silence around me

By day or by night—

I am startled by a cry,

It came down from the cross—

The first time I heard it.

I went out and searched—

And found a Man in the throes of crucifixion,

And I said, "I will take You down,"

And I tried to take the nails out of His feet,

But he said, "Let them be,

For I cannot be taken down

Until every man, every woman, and every child

Come together to take Me down."

You cry.

And I said, "But I cannot hear What can I do?"

And He said, "Go about the world—

Tell everyone that you meet—

There is a Man on the Cross."

—Elizabeth Cheney.

**The Closing Prayer**—

Blessed be thou O God, the Father of our Lord and Saviour Jesus Christ, whose name is called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. We praise thee that even as Moses lifted up the serpent in the wilderness, so has the Son of Man been lifted up. All we like sheep have gone astray. We have turned everyone to his own way, and the Lord hath laid upon him the iniquity of us all.



For thou didst so love the world that thou gavest thine only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For thou didst not send thy Son into the world to condemn the world, but that the world, through him, might be saved. God forbid that we should glory save in the Cross of our Lord Jesus Christ by whom the world is crucified unto us and we unto the world.

In Jesus' name who gave himself for our sins that he might deliver us from this present evil world according to the will of God and our Father to whom be glory for ever and ever. Amen.

### The Seamless Robe

(Continued from page 336)

bine them together to reconcile them as has been said. Men undertake to be spiritual and they become ascetic; or they endeavor to become tolerant with comfort and pleasure, and they become lost in the world. The earnest become violent, the fervid become fanatical, the gentle waver. I do not suppose there is anybody who is not in some way lopsided.

And now let us turn to the record, the gospels, to the woof of that perfect life and see how all those contrasted qualities blend and interpenetrate, and intermingle in a wonderful harmony. In all reverence, you never for a moment imagine Jesus is a "quick change artist" who lays aside one robe to assume another; but as John said, he is throughout wearing in his nature that seamless robe.

Take zeal and patience. The more intent one is on his goal the more he regards delay as terrible; he finds it difficult to be patient. A patient man is a man born with certain measuring, calculating, placid nature. He is apt to be acquiescent with evils and disease that should be swept out of the earth. There have been socially minded people in human history, yet all fall short of the passion of Jesus Christ for a new world. What men said about him, recalling an Old Testament text that day he swept into the court of the Gentile and drove out the money changers and all that desecration through all time "The zeal of thine house hath eaten me up," and yet there belonged to him ever the wise, steady and balanced mind because he knew that things worth while must have time to grow. "First the plant, and then the ear, and then the full corn in the ear." And, of course, you have these behind the temptations. You could not have had these temptations if Jesus had not been a being choked full of passion and patience.

He longed for the redemption of humanity, and all the ways ahead seemed slow. If only he could use his superb powers to overwhelm man's wonder, if only he could waken the kingdoms of the world the fight would be sooner ended. And he chose that long, long trail to the land of his dreams.

Consider his dignity and his humility. I need do no more than read a few verses from John 13. "Jesus knowing that his hour was come that he should depart . . . Jesus knowing that the Father had given all things into his hand . . ." He is ready to reach out in

all his humility and adoration of God for that royal crown of heaven, and he "took a towel and girded himself and washed the disciples' feet." I am not going to say any more.

Think of his vision and obedience. There have been dreamers of dreams—God be praised for the makers of music and the dreamers of dreams—but there have been dreamers who could not get past the dreams; they would not lift a finger to make them come true. There have been hard business people of whom one said to me in Britain not long ago: "I never yet saw a piece of poetry the meaning of which I did not think could have been rendered in prose."

Test Jesus. Were there ever dreams like his dreams; wide as the earth and lofty as God's starry throne; dreams of a whole world transfigured; and yet did he let it stay, and did he sit down and wait for God in his goodness to come through? You know the sublime answer to that. How he shut his mother's door behind him one day and went down that village street of Nazareth with nothing but his body and soul for instruments, and he went out to turn the world upside down. Confined within a narrow land, confronted by perplexities and powers, opposed at every stage by people that should have furthered him to the last of his efforts, going on in spite of antagonism until that last awful day when under the careless skies he finished the work God had given him to do. All his days that had been his meat and drink, and now over that last hour of its consummation he in all his weakness could cry, "It is finished."

As you go round that towering character, the character of our Lord and Master, regarding its bulwarks, what shabbily built shacks your lives and mine seem. When we consider what Matthew Arnold calls our "struggling tasked morality" as though the higher nature in us were something tacked on and did not belong to the warp and woof of our being, and then look at Jesus Christ, do we not feel how little there is in us of the stuff of which the saints are made? But this is written at the heart of the gospel, that Jesus never exhibited a single quality that he is not also able to confirm.

Addison tells of a night in his life when he was a lad working in a telegraph office, how at a certain moment in the evening he was conscious of a vast crowd in the streets. They appeared to be seething with excitement. The operator sent out the lad to discover the cause, and the lad came back breathless, panting, excited, weeping, crying "Abraham Lincoln is shot." That message never got to the crowd without passing through that telegraph office. He went through the files one after another, and he discovered in one of them an account of how Abraham Lincoln was shot in Ford's theater that April night. It had passed through the hands of the operator who was so intent on transcribing that he was not taking in that message that shook a continent.

Are you and I very much better? There is sounding in all our hearts that message that we call the news of God. The most wonderful words that ever sounded in the ears of men, the words that make men kings, priests, and more than conquerors, and yet as William Law says: "We live like men starving in a land of plenty. We stagger through life with loads, and the remedy for them in our hands."

### GAMES FOR BIBLE SCHOOL AND HOME

Now that churches are looking toward the Daily Vacation Bible School they will be interested to learn of the Bible games which have been developed by Goodenough & Woglom. They have all the fascination of commercial games



with the added value of religious information.

Among the games offered are "Traits." The traits are traits of character such as Humility, Faith, Patience, Kindness and similar ones. Each trait has four cards. When the book is completed one has before him good Bible verses dealing with that trait. Quite different in arrangement to this is a second game called "The Acme Bible Book Game." As there are thirteen Pauline Epistles thirteen cards are necessary to complete that book. Eight cards will complete the book of General Epistles.

"Bible Lotto" is based upon a knowledge of Bible characters while "Bible Quote" combines Lotto and quotations. "The Game of Bible Rhymes" proposes to lead to information regarding Bible characters and subjects by the use of attractive little rhymes which are to be placed on the charts in the right position.

The games are comparatively inexpensive. They will be very valuable in expressional periods of the Sunday School or the Daily Vacation Bible School.

### NOT DEATH, BUT LIFE

The British Admiral Duncan, lying off the coast of Holland with his own flagship, the *Venerable*, and two other vessels, heard that the whole Dutch fleet was putting out to sea. He ordered his three captains to anchor the ships in the narrow channel and fight them till they sank. "I have taken the depth of the water," he said, "and when the *Venerable* goes down, the English flag will still fly at the masthead above the waves." So it may be with these vessels of ours. They are under sentence of death, but if we fight them till they sink, we may trust that when the battered hulks go under, the flag of imperishable spirit will still fly, and the last word will be not Death, but Life.

W. Crosby Bell in *If A Man Die*; Charles Scribner's Sons.

# THIS IS SERMON X

See full Page Announcement on Page 351

*"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition."*  
John 17: 12.

**T**HIS is a Prayer of confession. It is not a confession of sin. Jesus never had to make that tragic confession. In that he was unlike ourselves. We must make such confession, or fail to state what is true of every one of us. We must make it in order to find deliverance. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But, while Jesus has no confession of sin to make, he does confess that in some measure he has failed. One whom he loves with passionate and tender devotion has slipped through his clinging fingers. With breaking heart he has to confess that in spite of all that love and constant care could do, he has lost him. "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition."

Of course this text is more than a confession of failure. It has in it far more of victory than defeat. What Jesus is saying to the Father is this: "I have kept most of those whom thou hast committed to my care. I have kept impulsive and fickle Simon. In spite of many a weakness and many a blunder my grace has proved sufficient for him. I have kept James and John, the sons of thunder, in spite of their narrowness and their keen ambition. I have kept Matthew, having wooed him from his moneybags. I have kept gloomy and doubting Thomas, in spite of the fact that he tends to cling to life's somber and shady side as ivy clings about old ruins. But Judas has thwarted me. Judas has disappointed all the fine dreams that I cherished for him. In spite of all the big possibilities that were locked in his roomy heart, in spite of all that I did for him and longed to do, he has run past me and I have lost him."

Now this confession on the part of Jesus is arresting for many reasons. But our interest in it for the present is because of the vivid light that it throws on the character of Judas. What are we to think of this man who betrayed his Lord with a kiss? There are two popular literary pastimes in vogue today.

One of them is the witty art of "debunking." This consists of digging certain moral and spiritual kings from their honored graves and snatching away their crowns and wrenching the scepter from their hands. Our de-bunker shows us that all our heroes had feet of clay, and that in honoring them we have gathered dust and dirt, not upon our knees only, but upon our souls as well. The other consists of taking some recognized scoundrel, and showing that he was a misunderstood saint or an angel in disguise. It is not surprising, therefore, that even Judas has his defenders. He was not, after all, a treacherous hater of Jesus, but a misguided enthusiast. But, what do we learn about him from our text?

## I

The first fact that this text brings to our attention is that Judas once belonged to Jesus, and was, therefore, a good man. When the Master declared that he had lost him, that in itself was a declaration that Judas was once his very own. We cannot lose what we never possess. Before I can lose a fortune I must possess a fortune. Judas belonged to Jesus just as Peter and James and John and Matthew belonged to him. This is the assertion of this text, and it is in harmony with all the rest that is said of Judas in the New Testament. I am aware of course that there are those who affirm that Judas was a devil from the beginning. But the Scriptures bring no such accusation. Luke tells us, not that Judas was a traitor, but that he became a traitor. No man can become a traitor who has been one from the beginning. Peter in speaking of Judas declares that he fell. In order for any man to fall, he must first in some fashion stand upon his feet. Now since Judas once belonged to Jesus and fell into treachery we feel safe in saying that he was at one time a good man.

The one-time goodness of Judas is further indicated by the confidence that both Jesus and his disciples placed in him. When the Apostles were organized, it was Judas who was selected to be the treasurer. That indicates confidence. We are not accustomed to put our money into the hands of men whom we do not trust. Some months before the end, Jesus recognized the duplicity of Judas; but his fellow disciples trusted him to the very end. When they sat together at the last supper and Jesus said, "One

of you shall betray me," they did not all turn with one accord to point accusing fingers at Judas. It never occurred to them that he was worse than themselves. But with a beautiful humility that did not always characterize them, they questioned, each for himself, "Lord, is it I?"

Finally, the goodness of Judas is indicated by the fact that he was an Apostle. Now, before he could become an Apostle, two choices had to be made. First, Judas had to choose Jesus. How came Judas to be a follower of our Lord? He followed him because he chose to follow him. The Scriptures indicate that Judas was a lover of money. This was doubtless his supreme passion before he met Jesus. But one day the Master came his way and cast his spell over him. So tremendous was the appeal of Jesus that he gave up the possibility of becoming rich and forsook all to follow him. And this he did in spite of the fact that Jesus was a confessed son of poverty, and in spite of the further fact that he declared that the denial of self was an absolute essential for entrance into his kingdom.

Of course it is easy to reply to all this that, while Judas followed Jesus, he did so from mixed motives. That Judas was a man of mixed motives I think there is no doubt. But let him who is without that same sin cast the first stone at him. This would doubtless forbid most of us. It would certainly make any stoning on the part of his fellow disciples impossible. James and John became great and good men. But one day these came, hiding behind the skirts of their mother, to ask for seats, the one on the right hand and the other on the left, in his kingdom. And when their fellows heard about it, they fairly boiled with indignation. But their indignation was not due to the fact that James and John were men of mixed motives; it was rather because these two were seeking honors that they themselves thought ought to be their own. The motives of Judas in following Jesus, then, were doubtless not perfectly pure. But there is no slightest indication that they were not as pure as those of his fellow-apostles.

But not only did Judas choose Jesus; but what is more arresting, Jesus chose Judas. This does not mean simply that Jesus allowed him to become one of his followers, but that he chose him as one of the inner circle, as one of the twelve.



He chose him as he did the others, after a night spent in prayer. He chose him under divine guidance. We may be sure, therefore, that he did not choose him because he misunderstood him. The Scriptures plainly assert that Jesus knew what was in man, and needed not that any should teach him. No more did Jesus choose him because he knew him to be a rascal. That is absolutely unthinkable. If he chose him to play a part in the grim tragedy of the cross, then Judas was in no sense to blame for the playing of that part. Some years ago a rather sordid and sensational play was staged in one of our Southern cities. The villain of the story was a mulatto negro. He played his part so well that he came very nearly getting mobbed. Yet he was neither a negro nor a villain, only a good actor. But Judas was just as blameless as this man if he was only chosen to play a part.

Why, then, did Jesus choose Judas? He chose him just as he chose John. He chose him because he was the best man in sight for the place. Jesus knew he was not perfect. He saw the vast possibilities for evil that were in his heart. But he also saw the vast possibilities for good. Soil that is fertile enough to grow an abundant harvest of weeds can also be made to grow an abundant harvest of wheat. Jesus saw this fertile soil in the heart of Judas, and yearned to bring it to its highest possibilities. Hence he chose him, as another has pointed out, just as he chose all the others, as a great and high adventure of faith. Therefore, from all these considerations, we must conclude that Judas was once a good man.

## II

But Jesus lost Judas. It is important, therefore, to know how this tragic loss came about. When the Master confessed that he had lost this man, he did so with deep grief. But there was no sense of guilt or of shame in his confession. He knew that he had not lost him through any fault of his own. Jesus had done his loving best for Judas, as he does for every one of us. Neither had he lost Judas by blind chance or through some evil fate. He had not lost him because it was decreed before the foundation of the world that he should lose him. This expression, that the Scriptures might be fulfilled, is another way of saying that, with the result that the Scriptures were fulfilled. Jesus lost Judas because of a deliberately wrong choice. Peter lets us in to the whole secret when he declares that Judas fell through transgression.

Now this brings us onto familiar territory. Judas fell just as we may fall—through sin. He was just as human as we are. The possibilities for evil that were in his life are in ours also. We tend to forget this. As we look upon those who have gone greatly wrong, we love to feel that they are vastly different from ourselves. We love to feel that while they are made of the slime and ooze of things, we are made out of quite different and better material. But we are all close akin in that we are all sinners. And the difference between the worst of us and the best of us is in degree, rather than in kind. And if you have never discovered the possibility of a Judas in yourself, it is not so much a

mark of superior goodness as of superior blindness. We have all walked the same road that Judas walked. The only difference is that in the good grace of God we have not gone quite so far.

We may be sure of this further fact that Judas went down gradually. That is always the case. No man ever reaches the highest height of sainthood at a single bound. No more does he sound the lowest depths of infamy. We ascend into heaven, or we descend unto hell, a step at a time. Mr. Hyde does not gain the mastery over Dr. Jekyll in one single conflict. It is a process that covers a period of weeks and months and years. So it was with Judas. One day, instructed to give a certain sum to the poor, he withheld a few pennies. "It is not stealing," he told himself; "it is just legitimate salary. Have I not had all the worry of handling the funds? Besides, I am going to pay it back later on." But he never paid it back. Instead, he took a little more. And each time, with less outrage to his conscience and less thought of restitution.

Now, this dishonesty began at once to tell upon his relationship to his Master. He was perfectly sure that Jesus knew him for what he was. This began to make him increasingly wretched and resentful. More and more everything that Jesus said that could possibly be taken as a rebuke was so construed. "Take heed, and beware of covetousness," Jesus doubtless said more than once; "for a man's life consisteth not in the abundance of the things which he possesseth." To Judas honest, this seemed the height of good sense; but to Judas dishonest and disintegrating, it was a reproof that made him grind his teeth with rage. For when we are rebuked for our sin, we usually take one of two courses—we either come to hate the sin for which we are rebuked, or to hate the one who rebuked us. (When the physician tells us that we are suffering from some deadly malady, we either take the side of the physician against the disease, or the side of the disease against the physician.) Judas came little by little to take the latter course. Naturally, therefore, from a lover of Jesus he was changed into a hater.

Toward the end, Jesus said to Judas, "Have not I chosen you twelve, and one of you is a devil?" But even then Jesus did not dismiss Judas. He still clung to him, hoped for him, sought to win him. We often say of certain failing and sinning individuals that they ought to be turned out of the Church. But Jesus seems not to have regarded this as a remedy. He did not believe that ostracism could be depended upon to accomplish results greater than love. And experience indicates his wisdom. Years ago there was a man in my church who was conspicuous for his generosity. He was the father of twelve children, all of whom were at home. In spite of this fact, however, he adopted four others. But he had one great weakness. Now and then he would get beastly drunk. Naturally there were those who were outraged by such conduct, and thought we ought to shut the door of the church in his face. But there were others who did not feel that this was the best way to save either him or his family. By and by, he had a lovely daughter to volunteer for the mission field. At first he was in bitter rebellion against it. But at last he gave his consent. Not only so, but he came into a deep and beautiful religious experience. Since then I am

## Sermon Identification Contest

**L**IST below your findings of each month. List author, volume and publisher in which the sermon is found. Within thirty days of publication of Sermon X-7 send us your chart together with an essay of 300 words on the subject "Why I Read Sermons." The awards will be made on the basis of nearest correct report together with the most stimulating essay.

	Author	Volume	Publisher
Sermon X	.....	.....	.....
Sermon X-1	.....	.....	.....
Sermon X-2	.....	.....	.....
Sermon X-3	.....	.....	.....
Sermon X-4	.....	.....	.....
Sermon X-5	.....	.....	.....
Sermon X-6	.....	.....	.....
Sermon X-7	.....	.....	.....

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Your Name

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Do not report on any one sermon until the entire eight have appeared. Upon request we will send you a list of sermon volumes from which the contest sermons have been taken.

CHURCH MANAGEMENT

Auditorium Building

Cleveland, Ohio



## WHO WROTE . . . . . . SERMON X

ON page 349 of this issue appears Sermon X. It was written by a well known preacher of America whose books will be found in thousands of ministerial libraries. This particular sermon is taken from a volume issued by one of the publishing houses co-operating in this "Sermon Identification Contest." Do you know the author?

THIS is the first of eight sermons which will appear in the contest. We are going to give you a chance to see how well you know sermonic literature. No names will be used. You will find the authors either by your own knowledge of their style or by doing a little research work among published works of sermons.

IN order to aid in the quest we can help you in a number of ways. In the first place we can tell you that every sermon used has appeared in a volume published by one of the houses listed at the right. Secondly, to further aid you we have prepared a list of books of sermons. Every sermon which appears in the contest will be selected from one of the books listed. Subscribers may receive the list, without cost, upon application. Furthermore, the co-operating publishers will be glad to send their own catalogs to readers interested in the study.

READ these sermons each month. Note the title, the author and the publisher. For this purpose you may use the blank which appears on the opposite page. At the conclusion of the eight months period send us your findings, together with a 300 words essay on "Why I Read Sermons."

FOURTEEN awards will be made for the most accurate lists of authors and the best essays. The judging will be done by the publishing houses represented and the Editor of *Church Management*.

CHURCH MANAGEMENT  
Auditorium Building Cleveland, Ohio

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### FOLLOW UP AWARDS

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told he has walked in newness of life. And the church had won through love.

But love is not always victorious. Though Jesus clung to Judas to the end, he had at last to confess that he had lost him. It was Judas who led the soldiers and the mob to his place of prayer one night and said, "Hail, Master," and kissed him. A terrible and perplexing thing—this kiss! Jesus himself seemed fairly startled by it. He knew there was no love in it, but hate and contempt. He knew that this was not merely misguided enthusiasm. There are those who claim that Judas really loved Jesus, and was only doing this to compel him to assert himself. But Jesus knew it was treachery. "Betrayest thou the Son of man with a kiss?" he asked. Judas did not through misguided enthusiasm do a foolish thing. He rather through treachery did a damnable thing.

### III

In what sense did Jesus lose Judas? A mother showed me a picture of a lovely child some time ago. As we looked at it, she said with tender sorrow, "He stayed with us only a few short years, and then we lost him." She meant, of course, that the little boy had died. But she was using the wrong word. She had not really lost him. The Christ of little children had merely taken him up in his arms and put his hands upon him and blessed him. He was keeping her treasure safe for her in the house of many mansions. It was not in this sense that Jesus lost Judas. Another mother was sitting down to dinner with her family the other night, when a catcall whistle came from out the dark. At once her oldest son, a boy of about sixteen, pushed his chair back from the table and made for the door. The mother clung to him for a brief minute, pleading with him not to go. But he flung her hand from his shoulder, and hurried out into the night. Then she burst into tears and said, "I have lost him!" That was far nearer the truth than the declaration of the other mother.

Now, that is in part the meaning of Jesus' loss of Judas. Jesus lost him in that Judas ceased to love and trust him. In fact, his love changed to hate, and his faith died utterly. Therefore, when the darkest hour of his life came upon him, he turned not to Jesus, but to his enemies. It is impossible to look upon Judas in this tragic hour without profound pity. After his treacherous kiss had been given, and his Master had been led away, he felt something in his bosom that burned like live coals. It was the thirty pieces of silver. He must be rid of it at all costs. So he hurried to those who had duped him, and flung it down at their feet, saying, "I have sinned in that I have betrayed the innocent blood." Then, broken in heart and broken in hope, he hurried to hurl himself out of the world. Jesus lost Judas for the life that now is in that he ceased to love and trust him.

But what of the final destiny of Judas? Here the Bible is beautifully and tenderly reticent. Peter says of him simply that he went to his own place. That is delicately expressed. And yet how awful it is! If we look at it with open eyes, we cannot but feel that we are gazing into the very pits of hell. His own place—what kind of place would that be? It would be a place where traitors would fit in. It would be a place where one whose love had changed to hate would feel at home. And the words of Jesus only add to the blackness of that abode when he says with tender sorrow, "Good

**F**OLLOWING is the preaching program of George M. Derbyshire, pastor of the First Baptist Church, Berkeley, California, for the year 1934-1935. Do you make a practice of outlining your sermons for the year. Let us see your list.

Sept.	2 A.M.	A Sacred Trust for Every-one
	P.M.	The Quiet Leader
Sept.	9 A.M.	The Optimistic Leader
	P.M.	The Leader as a Discoverer
Sept.	16 A.M.	The Persistent Leader
	P.M.	Leaders with Christ
Sept.	23 A.M.	A Stairway to God
	P.M.	We Are Asleep
Sept.	30 A.M.	Lewis E. Durham
	P.M.	Lewis E. Durham
Oct.	7 A.M.	A Sacred Trust for Every-one
	P.M.	Public Enemy Number One
Oct.	14 A.M.	The Christian Way
	P.M.	God's Call for Action
Oct.	21 A.M.	Jesus As a Savior
	P.M.	Man Power Plus God's Power
Oct.	28 A.M.	The Absolute Power of Jesus to Save
	P.M.	Going Hollywood, or Going after Hollywood
Nov.	4 A.M.	The Cross of Motives
	P.M.	Checking Life; Pageant "The Valiant"
Nov.	11 A.M.	The Church's One Foundation
	P.M.	The Peace that Passeth Understanding
Nov.	18 A.M.	A Parable of the Work of the Church
	P.M.	A Fish Story

were it for that man if he had never been born." So far as our dim eyes can see the first destiny of Judas seems to be one without hope.

And the saddest part of all this grim tragedy, I think, is the needlessness of it. It was awful for Judas to change from a friend of Jesus to an enemy. It was awful for him to betray his Lord with a kiss. But, if possible, there was something that grieved our Lord even more: that was his refusal, when he realized the tragic wreck he had made of his life, to throw himself on the mercy of Jesus and receive his forgiveness. Peter did, through cowardice, a deed almost as dastardly as that of Judas. But, with bitter tears, he turned again to him whom he had so greatly wronged. And Jesus could hardly wait to get the door of his tomb open on Easter morning before he said, "Go, tell my disciples and Peter." But Judas trusted in a hangman's noose more than in the amazing love of his betrayed Friend. That was his ruin. If he had only dared to come back as Peter did, it might have been written in the record, "Go, tell my disciples and Judas." And the blackest name of all history would have today been a monument of divine grace.

## Sermons for the Year

Nov.	25 A.M.	Its Genius and Spirit
	P.M.	How Can We Sing the Songs of Zion?
Dec.	2 A.M.	Jesus the Messenger
	P.M.	The Choice of Spiritual Power
Dec.	9 A.M.	A Religion of the Heart
	P.M.	What Do You Mean? Temperance!
Dec.	16 A.M.	A Lesson in Humility
	P.M.	The Second Mile; Pageant Prodigal Son
Dec.	24 A.M.	The Giver Unveiled
	P.M.	Christmas Vesper
Dec.	30 A.M.	The Power of an Ideal
	P.M.	The Lord's Requirement, Candlelight Communion
Jan.	6 A.M.	The Cross of Promise
	P.M.	Workers Together
Jan.	13 A.M.	The Source of the Scriptures
	P.M.	Flaming Youth, or Youth Aflame
Jan.	20 A.M.	The Power of the Scriptures
	P.M.	A Choice of Duty
Jan.	27 A.M.	Authority or Kindly Advice
	P.M.	O Day Of—What?
Feb.	3 A.M.	The Cross of Obedience
	P.M.	A Common Choice
Feb.	10 A.M.	The Golden Milestone
	P.M.	A Just Proposition
Feb.	17 A.M.	The "Better"
	P.M.	The Little-Big Man
Feb.	24 A.M.	Temptation as Preparation
	P.M.	The Path of Least Resistance
Mar.	3 A.M.	The Cross—Sacrifice or Example?
	P.M.	The Pure in Heart
Mar.	10 A.M.	The Person—The Work
	P.M.	Requisites for Light
Mar.	17 A.M.	The Christian Goal
	P.M.	Youth Called to Service
Mar.	24 A.M.	Drifting Away
	P.M.	Contrasts
Mar.	31 A.M.	Turning Away
	P.M.	Making Your Better Best
Apr.	7 A.M.	The Dividing Cross
	P.M.	On Being Old-fashioned
Apr.	14 A.M.	Crown Him King
	P.M.	Excellency and Dignity
Apr.	21 A.M.	Risen With Him
	P.M.	Easter Pageant
Apr.	28 A.M.	Falling Away
	P.M.	Finishing the Task
May	5 A.M.	Lest the Cross
	P.M.	The Task and the Man
May	12 A.M.	My Household Chooses God
	P.M.	Raising a Husband or Loving a Companion
May	19 A.M.	Casting It Away
	P.M.	The Importance of "Me"
May	26 A.M.	Rejecting Him
	P.M.	The Memorial
June	2 A.M.	Jesus the Adjuster
	P.M.	The Time of Your Life
June	9 A.M.	Parents' Day, Too
	P.M.	His Gethsemane



# The Challenge of the Christian Church\*

By Paul Scherer, Holy Trinity Lutheran Church, New York City

*Moses said unto Hobab, Come thou with us, and we shall do thee good. And he said, I will not go. And Moses said, Leave us not. We are to encamp in the wilderness, and thou mayest be to us instead of eyes. Numbers 10:29, 30, 31 (part).*

AND that is precisely what this Hobab, brother-in-law to Moses came to be—eyes for a nation in the wilderness! As far on down in history as the days of King Saul, his service was gratefully remembered. But it took more than a cushioned promise to win him! "Come thou with us, and we will do thee good! And he said, I will not go." Somehow or other that does not seem to be very much of an inducement to anybody that's worth having! When a man links his life with a cause primarily or solely because he thinks it will do him good, something is wrong, either with the man or with the cause! There is that in human nature, from childhood to maturity, which almost instinctively balks at everything, whether it be diet or theology, carrots or Christianity, when its only recommendation is that it is "good for you." In all seriousness parents and physicians and church folk have overworked that. We ought to give it a sabbatical year! Some of us have been so victimized by it as to have conceived the idea that the only leg doctors and clergymen have to stand on is that they are good for us, like their medicine, and preaching, and most other things that have a bad taste. A few of us are even convinced that whatever is good for us is bound to have a bad taste. The average human being, if there is such a creature, has to be challenged. "And Moses said, Leave us not. We are to encamp in the wilderness, and thou mayest be to us instead of eyes." That was a different story. It got hold of the best Hobab there was. It caught him by his imagination, and held him so that he could not get away. To be eyes for a nation in the wilderness! Here was a proposition that stirred the blood in his veins! And he went home, got his things together, and "took it on!"

The man in the street has his own ideas about the purpose and the character of this association which we have together. For some of them we can hardly be held accountable. Of three such persons chosen at random from the crowd, one will be persuaded that the Church is a fraternity of people who profess to be what you would call good, but

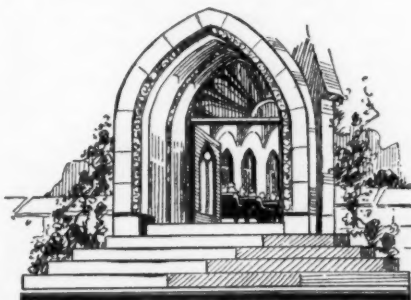
in reality are mighty little better than anybody else. Indeed, many of us, they insist, are very unlovely saints; and our man in the street would much prefer the society of a few frank and lovable sinners!

We Church people do not profess to have got any "corner" on exceeding righteousness. We have simply come out and definitely linked ourselves with the only organization in the world that's committed to making God's will triumphant—not because that organization is perfect and entirely manned by saints—but because we believe it is doing a divine work with divine and human tools, and we want to have some part in it. To find fault with it and stay out of it because everything in it isn't full grown is like finding fault with a nursery because it isn't a college! One thing I can prove to you: that genuine Christianity grows better inside the Church than outside, particularly when you remember that the Church, by very definition, is nothing but the great fellowship of Christ's true disciples. Such disciples won't be satisfied with criticizing the only machinery we have for making their discipleship effective; they will get in and help repair the machinery!

The second of these three that we have picked at random is like to tell you that the Church is an organization composed of men and women who believe certain things, or say they do, about God, and sin, and immortality. The trouble is, we are told, that there are so many churches, and they can't seem to get together on what it is necessary to believe, so perhaps after all none of it is very important. What a tragic misunderstanding it is! Divergent doctrines signify nothing but divergent varieties of religious experience,—the truer the doctrine, the truer the experience: but forever it's the experience that we aim at. It's the experience that counts. Belief matters only because it's carrying with it life: and the Church of Jesus Christ means life,—and means it solemnly, in awful earnest!

Because faith is an experiment, the invitation of the Christian Gospel is an invitation that cannot be intelligently turned down. The people who refuse it make up their minds what they are going to do and then figure out the reason! It makes them feel logical. But are they? We are all too ready to believe that the crowd of intellectuals who turn their backs on religion and hurl invectives and satire over their shoulders have everything their own way when it comes right down to cold logic and the brass tacks of rational processes. What if all the "cold logic" were ours? That would be a magnificent reversal, without a doubt! And if Jesus is right, that is precisely how the matter stands! One of the most important things about the Gospel that he preached and lived was simply that it was not arguable. I wish we might never lose sight of that. It was not a subject upon which people could raise a debate, some taking one side, and some the other, with the odds fairly even between them. It was just a straightforward challenge to high adventure, and the only choice possible was fundamentally a moral choice. Would a man commit himself to the best that he knew? It did not call for any questionable theorizing about this or that. You never find Jesus indulging in any such thing. What He said was, "Whosoever drinketh of the water that I shall give shall never thirst." That is demonstrable, but it isn't debatable. It was no philosophy that he held out; it was an experience. The experience of forgiven sin, and the dynamic for a better life. The gospel is no less simple now, and no less direct than it was then.

But I want to come to the third man of the three that I have picked off the street. He is the man who has the notion of the Church that we have given him. He does not think of it as an organization made up of people who profess to be righteous; he does not conceive of it as an institution where the stress is laid almost entirely on the acceptance of certain facts or theories and the way men think about them; he looks on it as a fellowship to which folk belong because they have found that it does them good. It has proved itself helpful. It is commended to him day by day principally on that ground. It will be of actual, downright, tangible service to him. "Come thou with us, and we will do thee good." We have fine music, and an interesting sermon, sometimes! You will enjoy the service. "And he said I will



\*A "Northfield Pulpit" Contribution.



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not go." Say what you please, there is little dynamic in that sort of thing, except for those who want good done them, and for everyone who wants that, there are a thousand who don't take as kindly to it as we might expect! It is not what they are looking for primarily; they are looking for something that can rightfully demand the best that is in them. It takes more than a promise to grip the human soul: it takes some brilliant prospect that can command its powers, take possession of them, have them, with a hold like God's! "And Moses said, Leave us not. We are to encamp in the wilderness, and thou mayest be to us instead of eyes!"

In reality, this great, living, moving church is just such a ringing challenge. The claims of "unlovely saints" have never smothered it. It has never been killed by any controversy. No successful attempt can be made to substitute for it the mild inducement of well-meaning Christians that it will "do you good." It is a challenge, subject to no change, eternal, insistent, like the sound of a bell over crowded city streets, drowning a hundred noises in its own reechoing note. It's that challenge that I want you to hear—and answer as you like, before the eyes of God!

#### A Challenge to High Adventure

It's a challenge to high adventure. They have caught the spirit in our modern schools. When I was a boy going to school was tedious business. None of my teachers ever seemed to think that I could be interested in it. They did not make it look venturesome at all. It was a question of learning multiplication tables, and words, and a wretched history in rhyme, and sentence diagrams. They just dared me to fall behind. The better schools nowadays tempt you to get ahead. And that's the difference. They tempt you on daily expeditions into nature, and poetry, and music, and art. They go pioneering with Jason for the Golden Fleece, they roam to strange continents, and taunt you with distant scenes, invite you with stories, and reenact with fine pageantry on the screen or on the stage the stirring dramas of the past. I don't see why we can't catch that same spirit in the modern church,—until there too life becomes more than routine,—until it comes to mean daily adventure.

Here comes this unknown future from the hands of God. How shall you meet it? That's poetry and adventure and romance! "There is a spirit in the Bible," writes Karl Barth, "that presses us on—however we may object that we are only weak, imperfect, and most average folk—it presses us on. There is a river in the Bible that carries us away from ourselves to the sea." That's what the Church is and means. It's the challenge to an experiment of personal fellowship with God in Jesus Christ. It stands for a God that is known, not guessed at or deduced,—a God that draws near with proffers of His company along the road; and it stands for the venture of the life that says to Him "Come, make me what thou wilt. I will be thy friend." It is a life that gets up each morning with something of the zest of a fresh creation, and says to itself, "Here is a word of Christ,—Blessed are the poor in spirit." I did not make much of that yesterday, Lord, but today I shall try it again. 'Judge not.' Yesterday I failed Thee. Today we shall have

at it. We shall live it today to the brim. And this was Thy promise: 'Lo I am with you alway.' Yesterday I was trying to go it alone. Let's see today!" It was out of an experience like that that Paul sang: "Unto Him who is able to do exceeding abundantly"—the man is panting and out of breath, "above all that we could ask or think, unto Him be glory and dominion in the Church by Christ Jesus throughout all ages."

It was out of such an experience that the whole New Testament sprang; that is why it sounds so often like a foreign language to us: because it is written around a romantic experience of life to the brim every day with Jesus Christ that is as remote from some of us as the East is from the West!—No, there isn't anything very tame about it! I have wondered sometimes, and I know you have, what it would have been like to be one of that group that gathered around William Shakespeare; or to be a Boswell, and have the daily companionship of a Johnson; to move with a Luther, or a Newton, or a Raphael. To know a great man is a romance, to hear his voice, and have his hand upon you; even to visit the scene of his life, or come across some relic he has left. To know—God! How tame is that? To know Him, not by argument or definition, not by the footprints He has left in other lives and other places,—but to know Him present, speaking what it takes God to speak, doing what it takes God to do! The Christian Church finds its voice only to proclaim eternally to every living, human soul, that that is its birthright,—to know, with a knowledge that nothing can gainsay, the God whose glory still shines in the face of Jesus Christ. Is that a challenge to this modern world of ours, or isn't it?—this God-groping, God-blind world of ours? Is it worth listening to, worth undertaking, worth commending? "Come thou with us,"—"We have found Him of Whom Moses and the prophets did write." We have found a God who has broken silence with us and spoken peace! That's what the Church means. And some Christians have made it sufficiently manifest, thank God, to prove it, to keep anybody from looking foolish who claims that Jesus Christ is there for people to avail themselves of if they will do it.

#### An Adventure in Inspiration

But let's go on. The Church means a daily adventure in the fellowship of Jesus Christ, and it means the possibility of a life that is God-inspired. If there is one thing humanity needs today it is inspiration. Ideals are not very popular any more. Too many of them have been shattered. It has become the current practice to make speeches and write books that lay bare the ugliest facts that can be garnered. It is the fashion to suspect, and to sneer, and to tear down. Writes Mr. Lippmann, "At the heart of the modern man is a blank misgiving in which he finds that the civilization of which he is a part leaves a dusty taste in his mouth. He may be very busy with many things, but he discovers one day that he is no longer sure he knows why. He has become involved in an elaborate routine of pleasure; and it does not seem to amuse him very much. He finds it hard to believe that doing any one thing is better than doing any other, or in fact that it is better than doing nothing at all." And here is Mr. Durant's Elegy in what is to him our Country's Graveyard: "You have seen violence let loose in a hundred forms, new devices of

(Now turn to page 373)

# BOOK BROADCASTINGS

## What the Writers have to Offer

### Lenten Reading

**Christ Speaks From Calvary**, by Ed J. Rees, with Introduction by Bishop Paul B. Kern. Cokesbury Press. 172 pages. \$1.00.

The importance of Christology is being proven by the larger and wider interest in the Person of Christ. This volume of ten sermonic meditations is a treatment of the life of Christ as it centers around the Cross, and more directly about the Seven Words which fell from his lips as he went through the gates of his Crucifixion. The author's purpose is to focus our minds upon these last forty days in the life of Christ in such a manner that we may receive a new appreciation of the Call of Calvary and have a worthier conception of the deeper meaning of Easter and its vital truth of Immortality.

The sermon themes are well chosen and follow a good sequence which keeps the theme, *Christ Speaks From Calvary*, in the reader's mind. Dr. Rees' first theme, "Christendom Looks Toward Calvary," introduces the reader to the reasons for the renewed interest in the Person of Christ. After his second theme, "Palm Branches or Crossbeams," which is filled with crisp illustrations and directed to the needs of our day, the author follows with these subjects: "The Forgiving Christ;" "The Compassionate Christ;" "The Devoted Christ;" "The Rejected Christ;" "The Suffering Christ;" "The Victorious Christ;" "The Triumphant Christ;" and "The Immortal Christ."

The author suggests that this study may be used in one or all of these ways. It may be used as a source of material for a series of Lenten sermons, centering about the Cross, and leading through the Resurrection morning. In the second place these chapters dealing with the Seven Words from the Cross may be used as a background for Holy Week Service. In the last place Dr. Rees suggests that these meditations may be used as reference material for a three hour Good Friday service when the Seven Words are used.

The introduction to this volume has been written by Bishop Paul B. Kern of the Methodist Episcopal Church, South. The author is pastor of the First Methodist Episcopal Church of Washington, North Carolina. Dr. Rees has maintained in these meditations a high literary and devotional level which makes good reading and excellent preaching.

W. L. L.

**The Revealing Christ**, by various authors and issued under the direction of James DeWolf Perry. Harper and Brothers. 165 pages. \$1.50.

This book was compiled and edited for the Presiding Bishop of the Episcopal Church by Bernard Iddings Bell, with the assistance of Frederic S. Fleming and Karl M. Block. It consists of daily meditations and prayers for each day from Ash Wednesday through Good Friday. Although this book has been prepared especially for the clergy and

laity of the Episcopal Church, members of other churches will find these devotional chapters spiritually helpful.

Bishop Perry with deep spirituality opens the book with his "Lenten Call." Dr. Frederic S. Fleming's meditation on "Prayer" follows for the reading of Thursday of the same week. Canon Bell's chapter on "Fasting" and Dr. Karl M. Block's meditation on "Almsgiving" conclude the readings for the first week.

Dr. Howard C. Robbins has chosen as the theme of his six meditations for the second week, "The Need of the Revealing Christ." He presents in a most clear and forceful manner the need of Christ in our daily lives. The third week of meditations is conducted by Dean Philemon Sturges of St. Paul's Cathedral, Boston. His general subject is "The Foreshadowing of the Revealing Christ." His meditations on "Patience," "Personality," and "Hope" show the author's deep understanding of human life. "The Character of the Revealing Christ" is the theme of the fourth week which Bishop Robert E. L. Strider of West Virginia has chosen for his six meditations. He shows in a realistic way those elements in Christ's character which make him the Life and the Light of the world. Dr. Joseph Fort Newton has selected for the fifth week of meditations the theme, "The Message of the Revealing Christ." These six chapters direct our minds to that important question, What is the Message of Christ? The reviewer likes the combination of deep spiritual feeling and intellectual respectability which Dr. Newton unites in his meditations.

The reading for the last two weeks moves to its dramatic climax in the meditation on Good Friday. Bishop George C. Stewart of Chicago leads the reader through Passion Week with his theme, "The Kingdom of Christ." Dr. Philip M. Rhinelander brings this book of Lenten meditations to its climax in his Holy Week theme on "The Passion and Triumph of the Revealing Christ." His last chapter on Good Friday with its sevenfold meaning of the words on the Cross, concludes this book in such a way that it leaves the reviewer spiritually refreshed and more actively determined to follow the Christ of the Cross.

W. L. L.

**The Riches of Christ**, by Bede Frost. The Macmillan Company. 203 pages. \$1.75.

The purpose of the book is indicated by the sub-title, "Readings for Lent." The author is one of the foremost authorities in the Anglican Church on the subject of prayer and meditation. There are forty-six brief sections, one for each day of Lent and one for each of the six Sundays in Lent, beginning with Ash Wednesday and ending with Holy Saturday. Each section is devotional in character and makes a constant use of Scriptural references which are printed distinctively. The author represents a somewhat extreme school in the Christian fellowship, the in-

dividualistic, meditative type. Those who find their greatest spiritual incentive in devotional readings of this sort will reap a reward. It is doubtful if those who have no particular attraction towards the High Church, sacramentarian approach will find much to make appeal.

F. F.

**Victories of the Cross**, by Walter Albert Stanbury, with an introduction by Clovis G. Chappell. Cokesbury Press. 192 pages. \$1.00.

The sermons in this volume are an endeavor to interpret in terms of modern need and practical religion one of the central facts from which our Christianity takes its rise and by which it lives. Dr. Chappell, who writes the introduction to this volume, informs the reader that Dr. Stanbury's interest is not primarily theological but practical. While he clings to the best which comes from the past, the author preaches as one who is genuinely alive to what is taking place in our modern world.

From the first sermon entitled "The Necessity of the Cross" to the last one, "The Victories and Consolations of the Cross," Dr. Stanbury shows how, embedded in our individual and common life, there is a necessity to suffer and a chance to reach the highest ends only through suffering. It is with this thought in mind that he suggests how nobly and redeemingly Jesus leads the way and makes available to us his own inexhaustible resources of goodness and power. The author believes that the justification of this volume of sermons lies in the character of our times. Its aim is to discover and appropriate whatever God is able to do about our trouble.

These ten sermons not only make good devotional reading but they challenge one to think more seriously on the problems of life. The author's manner and method in discussing these subjects is to be commended. He points clearly and boldly at our world yet he never loses the devotional spirit of his theme. Three sermon themes will illustrate this fact: "Our Lord's Way of Meeting Indignities"; "Our Lord's Way of Meeting Trouble"; and "Our Lord's Unanswered Prayer."

Dr. Stanbury shows a keen insight into human life and his practical approach to both our social and personal problems makes this volume of sermons a contribution to the devotional literature of our Lenten season.

W. L. L.

**To The Empty Tomb From The Upper Room**, by William Evans. Wm. B. Eerdmans Publishing Co. 294 pages. \$2.00.

This is a very appropriate book to read during Lenten, Passion Week and Easter seasons. A suggestive itinerary of the closing days of Jesus' earthly life is outlined, giving the principal events occurring each day and the Scripture references. Jesus was quite conscious of his approaching end as it was predicted. The experiences of Jesus and his disciples in the upper room are related as well as the contention among the disciples as to who was the greatest,



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Jesus meeting this problem of the disciples by teaching and example. Such incidents as the vine and the branches, Jesus' relation to his disciples and the promised Holy Spirit, Jesus' high-priestly prayer, crossing the Cedron are interpreted. The principal events connected with Jesus' entrance into Gethsamane are mentioned. The chief events connected with Jesus' trial are set forth—its elements are characterized as a mistrial, ecclesiastical trial before Annas, Caiaphas and the Sanhedrin, Peter's denial, the civil trial before Pilate and Herod, the mocking and scouraging of Jesus. On the subject, "En Route to Calvary," the following incidents are given consideration—the procession, the weeping daughters of

Jerusalem; Simon of Cyrene, bearing Jesus' Cross. The occurrences at Calvary are enumerated—the crowds about the cross, the supernatural phenomena witnessed in connection with Jesus' death on Calvary, the inscription on the cross, the seven words from the cross, the place of Christ's death in the Christian religion, Jesus' burial is described. Jesus' resurrection is considered as the crux of Christianity. This volume is excellently written from the conservative point of view.

H. D. H.

### Preachers, and Preaching

The German Soul, by Walter Lehmann (Der deutschen Seele frommer Jahreslauf), a collection of sixty ser-

mons covering the church year; published by J. C. Schwensen, Eckernförde, Germany.

The reviewer must be perplexed about the harmony of materials and reasonable length of his article. For the church life of Germany is cast into such different molds from the American that conventional concepts do not apply. He wishes that much less had been said among us about Barth and a few more prominent men, and much more about the "German Soul." For Barth does not represent the German church. His system is a product of the confusion and tragedy of the "crisis," as was that form of German art of which it did not matter in exhibitions whether it was hung rightside up or upside down.

The first half-volume of these sermons were selected from the end of the war until the attainment of power by Hitler; the second, from the period of the Third Reich. The author, who is pastor in a church in North Germany, Schleswig, with a constituency of five thousand souls, as the Germans count membership, is a firm believer in the new order of things, having advocated its coming in the earlier years. It was a fascinating game to make mental comparison, having known the man's work for years, to observe in these sermons the almost complete detachment of politics from religion, in as perfect a manner as it is difficult to conceive any American enthusiast to achieve. Only one reference to the new government has directly crept into the latter volume.

There are frequent allusions, as a matter of fact, to the conditions in Germany, of long standing, which are unknown to average America, but which complicate the situation in which the German churches operate to such an extent that Americans simply are unfit judges. These are, in part, the vast movements of free-thought and aggressive atheism, furthered by the intelligentsia as well as by the proletariat. The German churches were nearly empty for a generation. Church attendance was infrequent. And the exceptional person had to bear constant ridicule from neighbors and fellow-workers. The author in one of his sermons, for instance, laments the poor attendance at communion, and states that apart from the confirmation-class and relatives of the children, not one hundred persons came to the Lord's Table in the course of a year; and that with certain local exceptions, such a condition prevailed throughout Germany.

This was before Hitler. Since then the government has laid the weight of its influence into the scales of the church against growing atheism. Some improvement has been noted in consequence. This has nothing to do with the struggle for organizational control of the churches by the regnant party. Nor does this seem to influence the freedom of expression of the pastors. The author speaks as freely after as he did before Hitler, nor by any means always in support of the status quo.

This naturally leads to a major observation: that the author is intensely Christocentric in all his preaching, immeasurably more so than almost any preacher who has spoken through our leading magazine of sermons. He captured the reader's admiration, as he in the black days of the inflation period, 1922-23, declared to his hearers the unsearchable riches of Christ as the only way of life and as he, in every way, in every sermon, outlines the special gifts

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Germany has to offer the King. Germany, just as every other nation, he holds, must make its own peculiar contribution, while above all this temporal and environmental element abides the timeless superiority of pure Christianity. To him Christ is King, indeed.

A note almost wholly absent in contemporary American preaching, but omnipresent in *The German Soul*, is the author's passionate love for the land, its sheer beauty, its traditions. Americans appear to have no roots in the soil in comparison. The scene of retired farmers and merchants in California exalting the beauty of the sub-tropics at the expense of Iowa, for example, would be unthinkable in parallel in Germany. The culture out of which these sermons springs is indigenous, a part of the people's very life and being. And much closer does this come to the Hebrew love for nature, and thus nature's God, than our own occasional attempts to preach "nature sermons." The author unconsciously and constantly worships him who "created this beauty."

The preacher's wide reading is obvious. He quotes with ease the repertory of the world's best minds: Scotch, British, Swedish, Hindu, Russian, and shows admiration for our Whitman. German pastors, of course, are all university men, so that this fact is commonplace.

There is not throughout this period of more than a dozen years, covering a colossal tragedy for the Fatherland, one word of hate against any class or any nation or race; but ever there is the overtone of the recognition of the brotherhood of men under the Fatherhood of God.

It were of infinite benefit to America to give more study to Germany, the heart of Europe, now the threshold of Asia. It were well to study the ground movements rather than isolated personalities and temporary phenomena. Then there would be light. Nor could great misconceptions prevail as now. To date there has been no apology for the false report that the Nazi-government had substituted the personality of Hitler for that of the Christ-child, in the first Christmas of the Third Reich. A leading religious magazine which reprinted the statement from the *Manchester Guardian* declined to make correction when proof was offered. A book such as this shows a constant awareness of the un-Christian elements which long since have fought the church and Christianity, whose leading apostle, since the war, has been Madam Ludendorff, the wife of the Field Marshal. The *Deutsch Kirche* (the German Church) and similar groups go far beyond Nazi policies in the direction toward paganism. Against them the solid body of the German people allied with the church are arrayed. Of their difficult but glorious struggle *The German Soul* is a splendid witness.

J. F. C. G.

**The Secret of Victorious Living**, by Harry Emerson Fosdick. Harper and Brothers. 246 pages. \$1.50.

The reading of this volume of twenty-five sermons from the pen of the distinguished minister of the Riverside Church brings many memories to some of us. In the summer of 1907, while in attendance upon a student Y. M. C. A. conference at Northfield, I heard Dr. Fosdick preach his famous sermon on "The Glory of the Second Mile." Later the series of little books beginning with *The Manhood of the Master* became a

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part of my library, and the well-worn copies look down upon me as I write these words. His other books keep them company on my shelves, and for the last five years for about eight months out of the twelve it has been my privilege to listen to their author almost every Sunday afternoon, as he speaks to his far-flung audience. The marvel of the present volume to me is that it contains so much thought, inspiration and spiritual illumination for one who has had so many opportunities to imbibe the wisdom of its author. This does not mean that Dr. Fosdick does not have his own particular message. One who is familiar with the style and content of his preaching would naturally recognize his distinctive qualities in these discourses, but the very fact that he can preach to the same individuals, year after year, sermons which they receive with avidity and profit is an evidence of the genuine vitality of his message.

Some of these sermon titles will be familiar to the members of the radio audience. Among them are these: "The High Uses of Trouble," "A Plea for Goodwill," "Forgiveness of Sins," "The Practical Use of Faith," "What About God?," "On Escaping from the World," "The Power of a Great Tradition" and "Intimations of Immortality."

It has been suggested that there are some elements of the Gospel lacking in Dr. Fosdick's preaching. Such a remark undoubtedly contains some truth, but it indicates no high degree of insight. No one preacher is all-inclusive. If this were possible, the Gospel would be exceedingly circumscribed. Dr. Fosdick is a great ethical teacher, but as the present volume evidences, he is more than this. He is a prophet of the spiritual verities. Although he is not, as some of his idolaters contend, the only outstanding prophet in the American pulpit of today, he is one of the really great preachers of our generation. That he is receiving such a wide hearing is an encouraging aspect of modern life. His volume of sermons is of value both for its content and as a study in the technique of effective preaching. It is, moreover, to be hoped that the reading of it will not be confined to the clergy. *The Secret of Victorious Living* is a good book for the library of any intelligent man or woman.

L. H. C.

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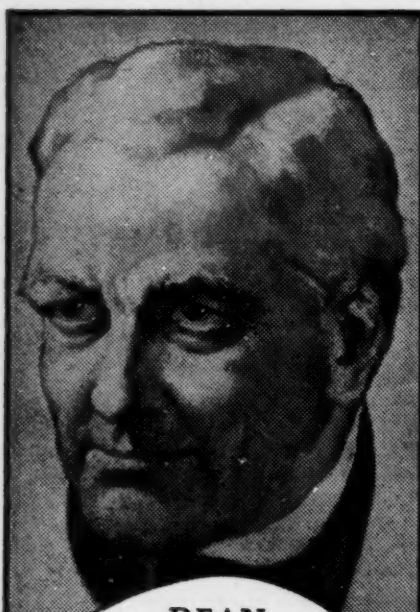
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Today's Jesus, by Carl Wallace Petty. The Judson Press. 200 pages. \$1.00.

This little book of ten sermons by the late C. Wallace Petty of the First Baptist Church of Pittsburgh is a monument to the nobly effective ministry of a great preacher, whose sun went down while it was yet day. Among the discourses in the book are the following: "Will Paganism Survive?," "Poise in the Face of Panic," "A Stubborn Faith," "The Homiletical Mind" and "A Moral Equivalent for Bigotry." The work is prefaced by a singularly felicitous introduction by Justin Wroe Nixon who among other things says: "Irony, but never bitterness; humor, rhythm, shrewd insight, balanced sentences, picturesque rhetoric, order, movement, conviction will all be found within these pages. If the reader can imagine these





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addresses, given with a rapid impassioned utterance by a man whom a remarkable verbal memory had largely emancipated from the use of notes, he will understand why people were held and thrilled by Dr. Petty's preaching."

These sermons are exceptionally readable and suggestive. To those who have had the privilege of hearing Dr. Petty it will suffice to say that they are characteristic. They are, moreover, unusually quotable. Here are a few samples: "The machine produced our last prosperity, but it was not to blame, for the fact that we exploited that prosperity like a band of brigands rather than conserved it like a nation of trustees." "When the financial crash came and the hard hand of reality began to squeeze the water out of Wall Street paper, and the rapier of fate punctured the inflated balloon called the boom; when a man who owned a Packard on October 23, 1929, was on the twenty-fifth standing on a Fifth Avenue corner as the proprietor of a box of apples, the prevarious salvation offered by the gospel of success—the evangel of paganism received a colossal jolt." "Our religion must vindicate itself not in the cloister, nor in the laboratory, but in life." "The struggle is on between Pilate and Jesus, Mammon and religion, paganism and Christianity." "Error will not prevail over truth. Matter will not win over spirit. Death cannot be victor over life." "Religion is a lonely man on the quest of a friendly God." "A flute is a good parlor instrument, but on a crusade or in a battle it is the trumpet that counts. The modern preacher is shining up his trumpet, and when its blast is heard in the land there will be a new day. If to the world that blast is bigotry, then let the world make the most of it." L. H. C.

**Toward the Sunrising**, by B. H. Bruner.  
Cokesbury Press. \$1.50.

We have here a unique and rewarding book containing fourteen sermons, grouped about the thought of sunrise and sunset. The titles are all along the line of this suggestion. Among them are these: "The Sunset of An Old Faith," "The Glory of the Sunrise," "The Sunset of a City," "Those Who Fear the Sunset" and "Toward the Sunrising." The texts also fit in with the same general idea. For example, the sermon on "The Glory of the Sunrise" has for its text Psalm 104: 22, "The Sun Ariseth," and the sermon entitled, "A Sunrise Without Clouds," is based on II Samuel 23: 3, 4, "One that ruleth over men righteously, that ruleth in the fear of God. He shall be as the light of the morning, when the sun ariseth, a morning without clouds, when the tender grass springeth out of the earth." This plan is cleverly managed, and the result is a volume very much out of the beaten track of sermonic literature. Yet it is not certain that the constant stressing of the theme of sunrise and sunset adds to the value of the book. Occasionally some of the thoughts are slightly warped in order to adapt them to the scheme. Moreover our attention is now and then distracted from the sermonic material by our admiration of the author's cleverness.

The main value of the book is not in its cleverly executed allegories, but in the fact that it presents to us fourteen thoughtful, modern, spiritually illuminating sermons. Dr. Bruner is a good preacher, alert, social-minded, convincing and stimulating, with a firm grip upon eternal truth. The book is excellent reading and rich in valuable mate-

rial. An interesting by-product is the author's skill in the homiletical utilizing of numerous passages from the great literature of the world. The work is dedicated to "All those poets and prophets of our day whose faces are toward the sunrising." L. H. C.

**Speaking Boldly**, by Ray Freeman Jenney. Fleming H. Revell Company. 128 pages. \$1.25.

I presume that every socially minded minister has as his ambition to preach the great social truths, so tempered with spiritual quality, that they may have the atmosphere of authority. It is a difficult thing to do as empty pews testify in all parts of the land. Some seek to supply the spiritual quality through the use of conventional religious terms, mixing pious expression with social or theological liberalism. Such mixture seldom "takes."

Mr. Jenney, who is the pastor of the Park Central Presbyterian Church of Syracuse, New York, has come near to this ideal in this present volume. The publisher calls them "Essay-Sermons." Possibly this title is inspired by this lack of pious language. It is the only reason I can give for it. For the material consists of real sermons—prophetic in quality and courageous in utterance. The spiritual quality is supplied by material itself rather than by the language used.

The sermons themselves deal with various themes. There is the eminently personal study in "Why Fear," and the challenging leader sermon "Speaking Boldly." And in between these are ten others dealing in a most practical way with the problems of Christian life and the program of the Christian Church.

Mr. Jenney is known through his contributions to the readers of *Church Management*. We commend this volume to those of our readers who wish to deepen their acquaintance with this preacher and author. W. H. L.

**When God Hides**, by Paul E. Scherer. Harper and Brothers. 90 pages. \$1.00.

For some years Dr. Scherer has been minister of the Evangelical Lutheran Church of the Holy Trinity, New York City, and is reckoned one of the foremost preachers of his denomination. He preaches before modern youth at the leading colleges and universities. He is one of the yearly speakers at the Chicago Sunday Evening Club. He has spent two summers preaching in English pulpits. For a number of years he has been regularly heard at the Northfield conferences. More recently he has been heard by many on his radio broadcast. With such an experience behind him it seems strange that this should be Dr. Scherer's first volume. He has not made the mistake of finding printed publicity too early in his career. His ten sermons show his spiritual maturity, his grasp of the need that floods the lives of those who are found in the great metropolis and his deep-seated conviction as to the truth in the God of Christ for such need. His messages are direct, personal and rooted in a text. It is significant that all of the sermons except one find their point of departure in a phrase from one of the four Gospels. The exception finds its main thought in a declaration of Paul in the Epistle to the Galatians, a most striking sermon on "The Self That's Out of Focus." Here and there are found quotations from dramatists and poets of our own day which strengthen the impression of the preacher's contemporary message.

F. F.

## Church and Society

**Divine White Right**, by Trevor Bowen. Harper and Brothers. 310 pages. \$1.75.

*Divine White Right* is a book carefully written by two splendid school men, Professors Bowen and Reid. The object of the book is to show in what respect the white race in America has mistreated the black race commonly called Negroes. Practically every phase of the race question has been touched upon by the authors. There is nothing new in the way of facts presented by them. There are a few new interpretations of those facts. By recording the facts of what has been done they leave it to the readers' judgment to decide whether such treatment merits the title given the book. To those who have not read very widely on the question of Slavery, the Civil War, and the Reconstruction, after the War, the book will serve a very useful purpose because of the many quotations from authentic sources.

Professor Bowen labors very hard to prove that Negro Christians are wrong in asking white Christians to "emphasize a more practical, physical and material application of Christian principles in race relations," because Negroes themselves "stress otherworldliness." I find his chapter on the Negro Church full of glaring inconsistencies. Professor Reid is a statistical genius. But such great questions as the Negro Church and Negro education cannot be solved by statistics. Someone has said you can prove anything by statistics.

Both authors admit that the Negro Church has done marvellous things, and is responsible for the chief accomplishments of the race. Yet they feel that we have too many Negro churches. They feel that if the number of Negro churches could be reduced the millennium would come. I have not seen a single article or book in which the writers on social subjects have ever discovered that the Negroes have too many automobiles, pool rooms, speakeasies, racket-shops, night clubs, fraternal societies, and such like. It is always "too many churches" which they say without hesitation has been and is now the best institution within the race. It is interesting, as well as amusing, to note the arguments used to prove their number should be reduced.

Professor Reid has much to say about Negro education and Negro educational institutions. Much of what he says is positively true—too true. But again it seems to the writer that his comparisons are ludicrous. How can any just comparison be made between the educational institutions of the white and colored races in America? Here again statistics prove anything. At the most the Negroes have had only about eighty years only of independent educational history, starting almost with nothing, not even a trained, educated leadership, while the white race has had between three and four hundred years in educational work, with an educated background to draw upon. Then, too, the white race built its institutions upon money stolen from Negro slaves for nearly two hundred and fifty years. Is not this a sufficient reason for saying that comparisons are ludicrous? The most serious defect the book has, in addition to what already has been said, is its lack of an index. Its value would be increased ten-fold if it had one.

Read the book. It is a good repository of what other people have thought and said about race relations and American Christianity. E. H.

**Economics And The Good Life**, by F. Ernest Johnson, Association Press, N. Y. 186 pages. \$1.75, cloth; \$1.00, paper.

This book is designed both for individual reading and for use in group discussion. Our present social situation is looked at from the Christian point of view. The plan of the book and its formulation of positions are the product of collaboration. The authoritative Christian ideals and elements of the good life are roughly pictured as the basic measures of social reconstruction. A brief critique and look at our present day economic system is taken and its distinguishing characteristics noted. The effort toward national recovery is studied to ascertain its aims, objectives, social philosophy and appraisal of significant features. The fundamental issue of freedom and control in an industrial society is considered under the title, "The Crisis of Democracy." The status of the principal factors in our economic situation is appraised such as labor's new role and status in our nation, details of the agricultural situation along with recent trends and difficulties as well as improvements, the consumer and his resources. The major radical proposals for social reconstruction and what is essentially involved in revolution are given due consideration. The problem of human nature is set forth. A course of action is mapped out toward an economic plan based on a Christian social order and seven immediate objectives are set down for the future. The participation and responsibility of the citizen in the changing order are suggested. A discussion syllabus and bibliography are given at the end of the book. The position taken throughout this discussion is that adequate social-economic planning must courageously accept a definitely collective trend, as means to achieving the good life for the individual, but that as to method it should be experimental rather than doctrinaire.

This book should be read by all those desiring a stimulating treatment of Christianizing our social order. The social and Christian horizon will be broadened by its study. H. D. H.

**Lay Leadership in Protestant Churches**, by Leo Vaughn Barker, Association Press. 240 pages.

Here is an unusual book, one that ought to have been available years ago. Where do active laymen come from, what is their background, are they young or old, high school or college graduates? These questions Dr. Barker answers for us. He goes into the whole question of lay leadership in our American Protestant churches thoroughly and states what, in his opinion, we must do if we are to gain the interest of men of talent and ability. He is firmly convinced, as are some of the rest of us, that more must be done to train laymen for the responsibilities which they should assume. Because our churches are so largely dependent upon voluntary leadership it is imperative that we listen to the suggestions made by the author. This is the kind of book you will want to own, read, put upon your shelf and consult frequently. It tells you better how to put your men to work than any

(Now turn to page 361)

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# ASK DR. BEAVEN

What are ministers doing to give adequate preparation to the young people whom they marry, on the subject of their marriage relationship and for home-making?

While your own denomination undoubtedly has a committee in this field, so that information specifically related to your own communion could be found from your denominational headquarters, I would suggest that, in addition to this, you get in touch with the Rev. L. Foster Wood, secretary of the Commission on Marriage and the Home, of the Federal Council of the Churches of Christ in America, at 105 East 22nd Street, New York City. I know of no more constructive work than that which is being done through that committee, and the literature which it offers you will be very helpful, both as a sample of the best that is published, and as suggestive also of material which you might yourself care to give out to young couples at whose marriage you were officiating.

I would advise your asking Dr. Wood, also, for the full list of the various denominational committees working on this, as a collection of the material of the various denominations would be useful. Dr. Wood has now made a large contribution in his booklet on *Foundations of Happiness in Marriage*, a booklet dealing with the physical and other elements in wedlock. It is written to be presented by ministers to young couples when they are married. It also includes a marriage certificate. It costs fifty cents a copy or \$5.00 a dozen.

My own book, *The Fine Art of Living Together*, was prepared to deal with the values of religion in married life and is frequently used by ministers for presentation at the time of a wedding, although it is somewhat more expensive than the pamphlets to which I have referred.

You might care also to write directly to working pastors who are doing something along this line. I would give you the name of the Reverend Bernard C. Clausen, pastor of the First Baptist Church of Pittsburgh, Pennsylvania, and of the Reverend Edwin T. Dahlberg, pastor of the First Baptist Church of St. Paul, Minnesota.

A far more complete and continuous attempt to be of service to those entering marriage and already in marriage, in the adjustment of their problems, is made by the consultation services conducted by the Rev. John Haynes Holmes, of the Community Church in New York City, also the Clinic connected with the Riverside Church, of which Dr. Harry Emerson Fosdick is pastor, in New York City.

How can a minister tell when it is his duty to leave a pastorate, because of certain feelings within the church?

In churches under the supervision of district superintendents or bishops, the church can make its presentation to the pastor through the official. In congregationally governed churches, however, the problem which you suggest is a real one. Oftentimes the current of feeling against the pastor grows to quite a size before



Albert W. Beaven

he realizes what is taking place. In general, I believe that every pastor should attempt to set up, as early in his pastorate as he can, a channel by which the criticisms of the church people can flow to him through friendly rather than enemy mediums.

It stands to reason that not everybody in a parish is going to be completely satisfied with any minister. Some will not, because of their special affection for the previous minister, some because they just are not naturally attracted to his type; some because of various experiences that occur during the pastorate, some owing to different points of view, or clashes of wills; there may be many such perfectly obvious reasons. Knowing that these situations surely will arise, the minister ought to have a way of learning about them. He should not be indifferent to them, nor afford reason for those who oppose him to be drawn together until they form a bloc of opposition within the church.

I have always advised a student of mine to find, as early as possible in the pastoral relationship, some kindly but frank and judicious person to whom he can go from time to time for a rather dispassionate appraisal of the work that he is doing and of his preaching, and who will tell him the criticisms, if any, that are being voiced in the parish. It might be a motherly, mature woman of school-teaching experience, who would approach is as a teacher does. It might be some mature, rather level-headed deacon.

The fact is, the pastoral relationship is one which draws to the minister the words of commendation, but does not—until it is rather serious—draw to him the words of criticism. If he is not careful, therefore, he will estimate himself much higher than the facts warrant.

Such a person as I have indicated can, in a friendly fashion, pass on the criticisms and suggestions, and if they are valuable you can learn your lesson and correct the real difficulty. One can learn much more from his critics than he can from those who compliment him. A man hurts himself when his only reaction to criticism is to plan to attack the person who made the criticism. Usually anyone can salvage valuable information out of a criticism, if he will.

If you feel that the criticism is warranted, you should try to change your method. I would make it a point to try

to win the friendship of the person who made the criticism; I would try to let him see my point of view. Sometimes it is a good thing to ask him to do you a favor; it is an interesting bit of psychology that if you get a person to do you a favor, it frequently ties him to you more than if you did him a favor. You do not need to fawn upon your enemies, nor kowtow to them. Real leadership gifts will prove themselves by your ability to win over to your purposes, plans and methods of work even those who at first were lukewarm, and many who oppose you.

If through some such channel as this, or otherwise, however, there comes to your attention the fact that a large bloc of the church is disaffected and opposing you, or that there is a whispering campaign going on against you, and you become convinced that the situation is serious, if I were you I would frankly talk with some of my trusted church officials, trying to find the facts and the real basis for objection, and appeal to them for advice and a fair deal, asking them if you cannot have six months or a year to see if you can win over the opposition and make good in spite of the difficulty.

If that period is granted, and you have not won through, according to their judgment, I would then ask them to be as sympathetic as possible, enabling you to find another position, giving you a little time to do so, meanwhile giving you as full cooperation as possible; pointing out to them the difficulty which a minister has, once he is out of a pastorate, in securing another one. I would then make every effort within my power, through my friends, to secure contact with another church as soon as possible.

## THE CHRISTIAN SPIRIT MAKES A DIFFERENCE

Ever since Christ came, the salt of Christian love and service has been at work, leavening human relations and society.

Dr. William R. Richards drew this striking contrast:

There is a well-known picture of "The Appian Way." It shows a haughty woman of ancient Rome, driving furiously long the crowded road; the people, in a panic, flee from the rushing wheels; one old man has fallen under the hoofs of the horses. No one seems to care.

Today in New York, on a crowded avenue, one hears a clanging bell, and a vehicle dashes past, all the traffic making way. What is it? An ambulance, on its ways to pick up some poor victim of an accident, to carry him where the best skill and care will be freely at his service.

"Look on this picture, and on that." Has not the Christian spirit made a difference?

William P. Merrill in *The Way*; The Macmillan Company.

## Book Reviews

(Continued from page 359)

volume that I have ever read. It has been widely commended, I notice, by many of our leading clergymen and deserves a wide circulation. A. R. L.

## Various Topics

**Psychology and Life**, by Leslie D. Weatherhead. Abingdon Press. 280 pages. \$2.00.

This is a very helpful and wise book. It is helpful as a popular presentation of modern psychology and its prophecies of the future possibilities in the field of life adjustments. It is wise in its recommendation that preachers and laymen do not rush too eagerly into the field of practicing psychiatry.

Mr. Weatherhead, a minister of the Wesleyan Church of England, has a large church which sympathizes with his interest in practical psychology. As a result he has, for years, given a good portion of his time both to academic study and practical application of its principles. To his church have come many needing help. Some have been sent by physicians; some have come of their own volition. Throughout this discussion there is sufficient material from actual case experiences to add interest to the volume.

One who may have had difficulty in understanding the significance and types of inferiority complex, or other terms used by the modern psychologist will find what is, perhaps, the best available popular account here. There are sufficient directions for personal treatment so that an intelligent person, having read the volume, will be able to rid his own life of some of the repressions and irritabilities which may have been handicapping him.

It is a wise and helpful book which a minister may turn to, again and again, as he faces the personal problems in his parish. W. H. L.

**If a Man Die**, by W. Cosby Bell. Charles Scribner's Sons. 199 pages. \$1.75.

This is a fresh, interesting treatment of a theme which never loses its appeal. Walter Russell Bowie writes the foreword and tells us of his friend, the author. He was an Episcopalian minister who, after a few years in the active ministry, came back to teach at the Virginia Theological Seminary. The material for this book was used in one of his lecture courses and prepared for publication after his death. It is made up of six chapters, the first being an introduction to the main theme and the next five being an exposition of the Christian view of death and the life beyond. There is something very real and gripping in the style and treatment. One is not surprised to find Dr. Bowie testifying to his friend's "outgoing friendliness" and "understanding sympathy." In the quality of his own life the author was a demonstration of the faith in which he devoutly believed. The most stirring page in the book is the last. It bears the message Professor Bell sent to his students when he knew his earthly end was near. It is too long to quote entire in a brief review and too intense and beautiful to quote in part. It comes as a thrilling climax. There are many books on immortality and only a few have high rank. This book is among the few. F. F.

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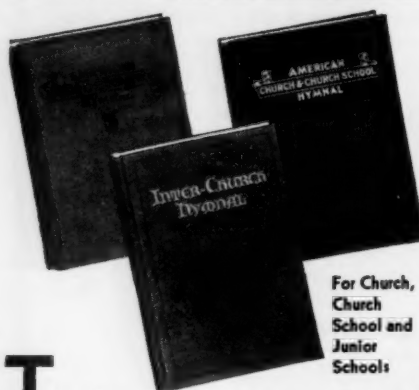
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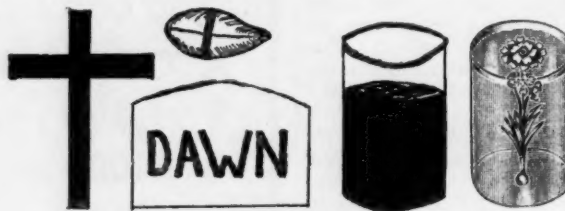
## Jesus—Rose of Sharon

Arnold Carl Westphal

**Material Needed** — Imported Water Flower and Dry Chemicals.\*

### PREPARATION

1. Drop 2 pinches of Iron Sulphate into a tall glass or pint fruit jar of water.
2. Put 3 pinches of tannic acid in envelope attached to back of cross, ready to drop into water at proper time.
3. Put 3 pinches of Oxalic Acid into "DAWN" envelope.
4. Remove paper band from Flower shell, handling the shell carefully, lest it break open.



Materials Needed

5. Have pencil ready for stirring water.

### THE LESSON

Beautiful names were given to Jesus. He was called, "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, The Bright and Morning Star, The Chiefest Among Ten Thousand, Son of Man, Son of God, Teacher, Master, Lord, Savior, The Nazarene, The Galileean.

Sometimes he was called The Lily of The Valley, but I think the most beautiful name given to him was, "ROSE OF SHARON."

The Easter Lilies are beautiful today, but I would like to show you the Risen Rose of Sharon.

### THE CROSS

Jesus had given the Last Supper, washed the disciples feet, and had prayed in the Garden. Then he was arrested, rudely, and taken to the home of the High Priest for trial. Here Peter denied him three times.

The next day they led Jesus out to crucify him. (Show Cross).

Up the hill of Calvary, they made him carry his own Cross, and it was so heavy he fell under its weight. Then they compelled a stranger to help.

When they reached the top of the hill, they laid Jesus upon the Cross,

\*The author will mail all necessary materials, sufficient for practice and presentation, to anyone wishing them. Address "Visual Evangelists, Salem, Ohio," and enclose 15 cents in stamps for mailing.

and drove the nails through his hands and feet. Upon his brow they put a crown of thorns. They cast a purple rag about him, and put a reed between his fingers, saying he must look like a king, since he claimed to be one. As they played, they laughed. They marched around the Cross, and as they said, "Hail King of The Jews," they spit upon him.

### DARKNESS

This could not last long. Under the torture of the Cross, Jesus became weaker and weaker. Seven times Jesus spoke as he hung on the cross. Once he

prayed that they might be forgiven. Once he made provision for his sorrowing mother. Once he spoke words of forgiveness and hope to a dying thief who hung at his side. Then he spoke for the last time. He cried, "It is finished," and he died.

Many strange things happened. The sun became darkened. (Drop Tannic Acid from the Cross into the glass, and stir. Result will be black if Iron Sulphate is in water.)

Darkness came over the earth, for Jesus was dead. It has ever been true that darkness is in the soul when Jesus no longer lives in it.

### THE BURIAL

Friends came to take the body of Jesus from the Cross. These friends were Nicodemus and Joseph, and they tenderly carried the body to the new tomb of Joseph. The tomb was a cave, and it, too, was dark. They put the body of Jesus into the tomb, and waited for the Sabbath to pass. (Drop shell, with paper band removed, into the black water.)

### EASTER DAWN

(Note—As you talk, stir the water a bit, touching shell, so it is sure to open. Have enough water in glass to cover the flower when it opens.)

Relate the Easter story, the visit to the tomb at DAWN. (Hold up DAWN envelope, and then drop Oxalic Acid from envelope into glass and stir. This should clear the black water, so flower can be seen, opened.)

## THE ROSE OF SHARON

When Jesus was put into the tomb, he was buried in grave clothes, but death could not hold him. He arose from the sleep of Death, garbed in heavenly beauty like the ROSE OF SHARON. (Hold up glass.)

Ever since, when we think of DEATH, we also think of LIFE, because Jesus said, "I am the resurrection and the life, if any man believe in me, though he were dead, yet shall he live."

"Because I live, ye shall live also."

"For as in Adam all die, even so in Christ shall all be made alive."

"Christ the first fruits—afterward, they that are his at his coming."

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In offering examination copies of the New Roxite-bound Hymnals, Cokesbury Press also offers free of charge, "How to Finance Your Songbook Purchase," prepared by Dr. William H. Leach, editor of *Church Management*—a booklet which contains many suggestions to churches on how to secure new songbooks without drawing on the regular church or church school budget funds.

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When Dr. J. H. Jowett was on his death bed, he wrote to a fellow minister who also was suffering. He wrote out of a rich personal experience. He had in some measure tested the sufficiency of Jesus for hours of stress and strain and difficulty. Among other things he wrote this fine, bracing word: "We have preached a great gospel, but remember that Jesus Christ is greater than anything we have ever said about him." This princely preacher has spoken grandly of Jesus, but he found that the half had not, and could not, be put into words. There is only one way to know, and that is by experience.

Clovis H. Chappell in *Sermons from the Psalms*; Cokesbury Press.

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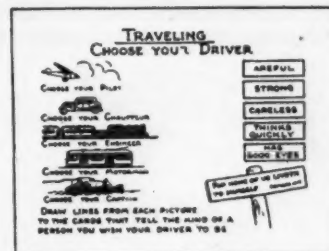
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**Come Holy Spirit**, by Karl Barth. A book by the great German mystic and evangelist who has confronted Nazidom with an impregnable piety and here utters the deepest meanings of God's love for man. 287 pages. Round Table. \$2.00.

**King of the Jews**, by Mary Borden. A graphic but scholarly narrative of the Crucifixion and Resurrection, in which, without undue liberty with the records, the scenes are dramatized. 306 pages. Little, Brown. \$2.50.

**The Story of the Bible**, by Walter Russell Bowie. For those who wish to renew or to begin an acquaintance with the Bible as a whole, this is the book. 557 pages. Abingdon. \$3.00.

**Christian Fact and Modern Doubt**, by George A. Buttrick. A book of quiet and sincere argument, illuminated by belief, which a person can read with ease, yet not too quickly, and so arrive at adjustment with realities. 311 pages. Scribner. \$2.50.

**What Men Are Asking**, by Henry Sloane Coffin. The President of Union Theological Seminary offers answers, constructive and sympathetic, to questions on faith that are prevalent in many minds. 196 pages. Cokesbury. \$2.00.

**Christ's Memorial**, by Monroe E. Dodd. A President of the Southern Baptist Convention expresses the faith and worship of his Church. 102 pages. Baptist S. S. Board. \$1.25.

**The Secret of Victorious Living**, by Harry Emerson Fosdick. A voice that persuades here speaks in print. It is by the constructive totality of influence that this book has to be judged. It is not to be labeled as modernist. It is "both human and divine." 246 pages. Harper. \$1.50.

**You Can Master Life**, by James Gordon Gilkey. A book—friendly and sensible—which, read quietly, contributes to courage. 186 pages. Macmillan. \$1.75.

**Vale**, by Dean W. R. Inge. A farewell to active life by one whose personality has impressed itself on his generation. It is a brief book but every word is self-revelation. 127 pages. Longmans, Green. \$1.60.

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**New Bible Evidence**, by Sir Charles

Marston. This volume embodies the latest results of excavation in Palestine which has been made possible by the author. It is a book written for the people and it includes many fascinating discoveries which have to be taken into consideration by the historian. 249 pages. Revell. \$2.00.

**The Jew and the World Ferment**, by Basil Mathews. No consideration of life is complete at this time without a reminder of what Christians have derived in spiritual and cultural benefit from the Jews. This book, by a Christian, sets forth the Jewish situation as he sees it. 186 pages. Friendship. \$1.50.

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**In the Steps of the Master**, by H. V. Morton. A brilliantly worded description of the Holy Land as it is today by a successful author which is at once vivid with accurate observation and breathing with a deep reverence. 448 pages. Dodd, Mead. \$3.00.

**The Unknown God**, by Alfred Noyes. After a long and varied career of great literary distinction, Alfred Noyes describes his pilgrim's progress along the paths of science and culture back to Christ. Here is a fine mind revealed in the noblest of all quests. 383 pages. Sheed & Ward. \$2.50.

**The Way of Simplicity**, by W. E. Orchard. The witness to Christ of one who, after many difficulties, consecrated his life and influence to the Roman Catholic Church. 321 pages. Dutton. \$2.00.

**The Abbey of Evolayne**, by Paule Regnier. This book has won the America-France Award and the prize of the French Academy for novels. In the form of fiction, it is a study of spiritual tragedy and triumph in the lives of two who deeply loved and, following the monastic ideal, were ready to lose the whole world that they might win Christ. 302 pages. Harcourt, Brace. \$2.00.

**Anti-Christ**, by Joseph Roth. An indictment of Paganism in the modern manner. Of the world that is too much with us. Joseph Roth's appraisal, little as he may realize it, is a curious corroboration of the view held by many Fundamentalists. 177 pages. Viking. \$2.25.

**The Gospel According to You**, by Samuel M. Shoemaker. A book that surrounds the reader with encouragement to be all that he was meant to be. Here is the genuine gospel that adds no sorrow unto it. 192 pages. Revell. \$1.50.

**Discipleship**, by Leslie D. Weatherhead. A careful and sympathetic but independent examination of what is meant by surrender, sharing, the quiet time, guidance and other aspects of the

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Christian Life which are emphasized by the Oxford Group. 152 pages. Abingdon. \$1.00.

**The Forty Days of Musa Dagb,** by Franz Werfel. This large novel is here included as a revelation of what an ancient Christian community—the Armenians—has endured through the centuries at the hand of the Turk. 824 pages. Viking. \$3.00.

**The Catholic Church in Action,** by Michael Williams. A factual and objective description by the editor of the *Commonweal*, of the Roman Catholic Church, including the Papacy and the activities of this Communion throughout the world. 358 pages. Macmillan. \$2.50.

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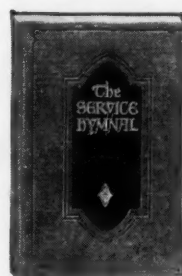
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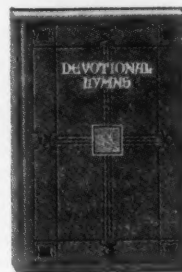


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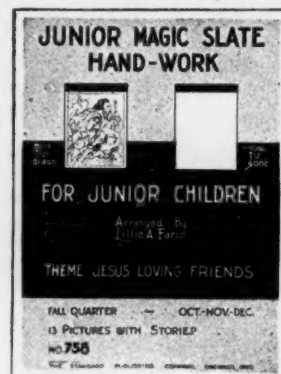
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The Standard Publishing Company is to be commended for its adaption of the Magic Slate to church school work. The Magic Slate is a small hand copying slate on which the child may copy or write. By simply lifting a sheet of transparent paper which rests upon the slate the entire written copy disappears.



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When the sheet is returned the slate, now blank, is ready for use again.

The publisher has taken the idea and worked out for it, for use in the Junior and Primary departments, a series of pictures based on the uniform lessons. The child traces the picture as the story is told. Then the pattern picture can be carried home. By lifting the paper cover the entire picture on the slate disappears and it is ready for the work of the next week.

## F. H. A. HELPS CHURCHES

Since churches are usually among the first to feel the effects of periods of financial stringency, many of them are today listed among the casualties of the depression years.

Those who are concerned with the physical upkeep of the average church would undoubtedly find, after a check-up of the property, that there are many repairs and improvements that should be undertaken at once.

Pastors and congregations, seeing their property depreciating through lack of repair, were powerless, because of restricted income, to do anything about it. Many improvements that would have extended their activities were postponed. Like the average homeowner, they could only hope for better conditions.

The passage of the National Housing Act and the creation of the Better Housing Program changed the situation and brought to pastors and congregations a means of securing funds to enable them to undertake, at once, the work so long deferred.

Even today, months after thousands of home and business property owners have taken advantage of the provisions of the National Housing Act, there are many congregations that do not know that a church can borrow money under the Modernization Credit Plan for the repair, improvement or modernization of their property.

The Federal Housing Administration is encouraging the renovation and modernization of churches and schools as well as homes, farms and business properties. Under its credit plan, church organizations can borrow a sum up to \$2,000 for modernization purposes, and repay the loan in periodic installments.

## Ministers' Vacation Exchange

**H**ERE are the first exchanges offers for 1935. This department will be continued through the June issue. We shall be glad to have you use it. No charge is made. It is necessary that you give mailing address that no letters be forwarded by the office of *Church Management*. Items received up to April 4, will appear in the May number.

**Washington, D. C.** Baptist, 456 members. Fine church and parsonage located in the Northwest section. One service. Would welcome good opportunity to exchange in July or August. Any congenial denomination. All know the wonderful advantages of living in Washington. **William E. La Rue, 6811 Piney Branch Road, Washington, D. C.**

**Auburn, N. Y.** St. Luke's Church, Evangelical and Reformed, adjacent to Campus of Auburn Theological Seminary, in the heart of the Beautiful Finger Lakes Region. Desire exchange, pulpit (one service, nothing during week), and

parsonage with every modern convenience, during July. Prefer New England States, Maine in particular, city or town near coast. Arrangements can be made also covering last week in June when Auburn Summer Schools begin. **Ralph A. Philbrook, 23 Seminary Ave., Auburn, New York.**

**Methodist Minister**, offers to supply for minister any denomination, in northern Michigan, Wisconsin, Minnesota, or in southwestern Ontario, for the use of parsonage, or would accept honorarium, during month of August. **J. P. Alford, Colfax, Ind.**

**Bergenfield, New Jersey.** Reformed Church in America Minister. Will serve church two or three weeks in August anywhere for the use of parsonage. Cannot exchange. Have served Methodist, Baptist, Christian and Congregational churches during the past summers with benefit both financially and spiritually to the churches. **Harry A. Olson, 77 Smith Ave., Bergenfield, New Jersey.**

## A Quiver of Verse

### "GOD SEEKS THIS HOUSE"

I believe God seeks this house.  
Upon this knoll, His voice is heard  
In winds that blow, and sunsets glow.  
From village near, and distant home  
We come each Sunday to His throne,  
And offer Him simplicity in song,  
In quiet, hallowed, serene retreat;  
Learn His love, His faith to keep;  
In penitence bow forgiveness seek.  
I leave my burdens, cares, and fears  
That cast me down from year to year.  
I rise to go, my heart well-knows  
God seeks me in this place!  
For my soul gains power  
In the worship hour,—  
I know God seeks this house.

—RAYMOND HUNTER BROWN,  
Damascus, Md.

### WITH CHRISTIAN LORDSHIP

While winged argosies transcend the clouds,  
And bring their cargoes past the speed of wind;  
While daring spirits, stout of heart and mind,  
Explore the mysteries the deep enshrouds;  
While skill and patience search life's secrets out,  
And bring to humankind increasing health;  
While Science opens doorways to earth's wealth,  
And with inventive boon girds us about;  
Let us rejoice in our new liberty,  
And our dominion o'er the earth translate  
From foolish pettiness of greed and hate

Into Love's salutary harmony.  
Let us have sense to tread this larger sphere  
With Christian lordship, where true joys inhere!

VICTOR E. BECK,  
Mankato, Minnesota.

### GOOD FRIDAY

We call it good—this day that marks the death  
Of One who long ago was crucified.  
He bled; He thirsted; writhed in pain.  
His breath  
Came haltingly. "Forgive!" He said,  
and died.

It was a felon's death. But thieves have hung,  
And good men, too, on crosses many.  
Yet  
No Friday marks the time. No hymns are sung;  
No prayers are said. They sleep, and men forget.

Why call it good—that pregnant spring-time day  
When Jesus died with thieves on Calvary?  
He died for love of men. God led the way;  
God saw my need; God suffered there for me.

This crucifixion day, let sin depart;  
Lord, give me Easter gladness in my heart!

BY GEORGIA HARKNESS,  
in *The Christian Advocate* (Nashville).

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# ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

## WITHIN SIGHT OF IMMORTALITY

Dr. Cornelius Woelfkin, in his book, *Expanding Horizons*, tells of a conversation he had with a biologist as they were seated one day on a bench at a golf course. When Dr. Woelfkin asked the scientist whether biology had discovered anything to confirm faith in immortality, the biologist replied in the negative, but added this significant remark: "I have a feeling that until a man espouses either a cause or an individual for which he is perfectly willing to jeopardise his life and would count it an honor to die, he does not come within sight of immortality." And the biologist might well have added that until a man has a cause for which he is willing to die, he will not come within sight of his finest and highest self. Whittier's words to a youth which came to him for advice are still very much to the point, "Young man, if thou wouldst make the most of thy life, join thyself to some righteous but unpopular cause." "He that loseth his life in some great cause, shall find it."

Albert George Butzer in *You and Yourself*; Harper & Brothers.

## IF DEATH IS THE END

The fact of death, and the interpretation we set upon the fact, must profoundly affect our work and way in life. If death is the end, how can God justly be called "Our Father?" If death is the end, Jesus was deceived and the martyrs were mocked. If death is the end, right would still be right and love would still be love; but both would be vitiated by a mood ironic—like the irony of that last grand feast which we allow to a condemned man just before he is led to the electric chair. It is not possible to keep our day's work here and the fact of death there: they are indissolubly joined. Thus Mr. Edwin Arlington Robinson is found saying:

If after all that we have lived and thought,  
All comes to Naught, —  
If there be nothing after Now,  
And we be nothing anyhow,  
And we know that,—why live?

George A. Buttrick in *The Christian Fact and Modern Doubt*; Charles Scribner's Sons.

## WHAT LIES BEYOND DEATH?

It was once my lot to visit an acquaintance, a fine Christian gentleman, who was about to die. His mind was plainly working upon the great change that so soon awaited him and he spoke about it freely. But he told me how of all he had ever heard or read concerning the future life there remained most of all in his mind a simple story of which he had now quite forgotten the source. The story was of just such another dying man who, when informed by his devotedly Christian doctor that the end was very near, asked the doctor if he had any conviction as to what awaited



Paul F. Boller

Death? There is no death.  
It is an open door,  
Through which you pass  
To life for evermore.

—Grenville Kleiser.

him in the life beyond. The doctor fumbled for an answer. But ere he could speak, there was heard a scratching at the door; and his answer was given him. "Do you hear that?" he asked his patient. "That is my dog. I left him downstairs, but he grew impatient and has come up and hears my voice. He has no notion what is inside that door, but he knows I am here. Now is it not the same with you? You do not know what lies beyond the Door, but you know your Master is there." It is an artless tale, but it embodies the authentic Christian temper.

John Baillie in *And the Life Everlasting*; Charles Scribner's Sons.

## WHY CELEBRATE EASTER?

A young junior in college was greatly puzzled by her course in philosophy and had about lost her Christian faith. Hearing the church bells ringing Easter morning she said to herself, "Why should any one celebrate Easter? Could there be any truth in the beautiful story of Christ?" Then she wisely picked up her Bible, to read the story again. Forgetting where to find it, she stumbled on these words in the letter to the Hebrews, "Whose faith follow." Surely why not follow the faith of the best folks she had even known? So she knelt and prayed, "O Lord, I have not much faith of my own. Help me to follow that which made the others good." Her prayer was rewarded by a new peace of mind. Going to church that Easter morning, her heart could echo the anthem, "He is risen!"

George Walter Fiske in *Studies In Spiritual Energy*; Fleming H. Revell Company.

## A NEW BODY FOR THE NEW LIFE

A boy may construct a radio set with which to gather music and lectures from the air. Now this set is not the source of the programs he enjoys. It is not the broadcasting station; it is merely the receiving instrument. Let us suppose that the boy's father, seeing his interest in radio work, decides to replace the cheap, clumsy set with a modern Atwater-Kent. Some day he will smash the homemade fixtures, making room for the larger cabinet. But the boy need not grieve. Smashing the little, imperfect set has absolutely no effect upon the source of the programs. Indeed, he can now tune in and enjoy concerts he was unable to reach with his original equipment. Destroying the instrument of reception does not in the least mar the origin of radio music. And something of that kind underlies our faith in immortality. This temple of clay can be laid aside, the bodily organs fall away, yet they shall be replaced by another organization infinitely more sensitive and satisfactory than that we first enjoyed.

Percy Elliott Lindley in *Human Nature and the Church*; The Macmillan Co.

## WHAT THE CROSS SYMBOLIZES

A recent writer has said, "Art always represents the overcoming of difficulties." It sets forth a problem and its solution. In architecture, it is the problem of the support of the roof by walls and columns but with the appearance of strength and grace. In sculpture, the Greek athlete—the discus thrower, the runner, the gladiator, the archer—is shown in the posture and action of accomplishing his goal with well-coordinated effort. In the drama, the plot thickens with conflicting wills and interests to a tense climax where the hero conquers his enemy, or in tragic roles wins admiration by suffering with nobility and honor. Religion is also a struggle with opposing forces of evil. It is the battle of the soul with adversaries, with temptations, with the powers of darkness. The cross has with good reason become the great symbol of the struggle and the victory of Christian faith. It carries the whole meaning of man's failure and of his redemption. What was intended by the enemies of Christ to be his destruction becomes in the spiritual drama the instrument of triumph, the symbol of conquering love. No wonder it is the focal object of Christian art, in poetry and song, in painting, in statuary, and at the high altar of churches and chapels.

Edward Scribner Ames in *Contemporary American Theology*, Edited by Vergilius Fern; Round Table Press, Inc.

## THE BEST REASON FOR IMMORTALITY

"I love you daddy," she said. Betty Ruth is but five years old. Tiny as she is, and repeat these words as she

does, nevertheless I find myself strangely gripped by this little daughter of mine. No matter how busy I may be, when I hear her baby footsteps I know that a privileged little lady will be entering my study door soon to climb upon my desk, and then with a wonderful smile say, "I love you, daddy."

Naive as it may seem, the best reason for immortality lies in the fact that just as I love her, so I think God loves us all. Her life is precious to me. I would have it always. I think all life is precious to him. Of course, I realize this assumes the fact of God, and even more, it assumes that he is moral and personal. My religious life is grounded in these assumptions.

I love Betty. I think God loves me. Just as I would continue my personal relationships with my little girl forever, so I think he would continue with us all,—yes, the bad ones of us, because he loves us. Betty took a knife and cut a piece out of my best chair yesterday,—but I want her near me at the desk just the same.

G. Bromley Oxnam in *We Believe In Immortality*, Edited by Sidney Strong; Coward-McCann, Inc.

#### A GOOD FRIDAY SERVICE

At the Good Friday services in Flint, Michigan, where I was preaching Holy Week, the music was by a big chorus of fifty-five voices. The Capitol Theatre, in which the services were held, seats nineteen hundred people. It was packed to the limit of its capacity, with crowds turned away unable to gain admittance. The members of the chorus came rushing in behind the stage with their working clothes on. They had come straight from the Buick plant, and the time they were taking to sing at our services would be deducted from their wages for the day. They came into the theatre as though they were having the time of their lives. Quickly they put on their robes and formed as the curtain rose. They sang without an instrument, fifty-five voices in perfect harmony. I have never heard more impressive music at a religious service.

I was interested in the chorus and asked some questions. I found it was the church choir at a Methodist church near the Buick plant. They sang without compensation. They were present at both the morning and evening services. They never held a rehearsal or entered upon a service without prayer, and the prayers were offered by the members of the chorus. Religion was no dull program for them. It was the bright spot in all the week. They were putting something in. They were getting something out. It is always so.

James I. Vance in *Sermons In Argot*; Richard R. Smith, Inc.

If the belief in the resurrection of the dead could take new hold on our hearts there is no measure of what it would do for all of us, not only in connection with our thought of the future, but even more for our life in the present. The world is a different world to men who believe that. It makes all, who believe it to be true, new creatures. It makes everything new; home and precious personal relationships, work and life's privileges and responsibilities. A faith in immortality strengthens the whole life. It puts new and broader foundations under it.—*Ashley Day Leavitt*.

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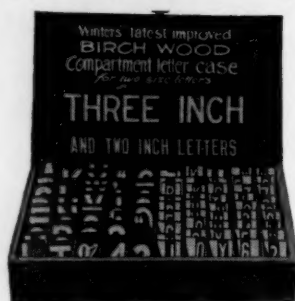
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### A PROGRAM OF EVANGELISM

#### 1. Continuous Personal and Pastoral Visitation.

Every member of the church and congregation is to be visited. The work of the pastors is to be supplemented by the willing workers who are volunteering to engage in this most fruitful and most needed form of church work.

#### 2... Wesley Home Centers of Religion in the Districts.

In the prayer meeting last Wednesday evening it was proposed to enlarge the scope of the work by holding the Wednesday evening meetings in the homes of the members of the church; inviting the near by members of the church and neighbors to come together for the singing of the hymns of the Christian faith, to talk over the questions of the Christian life, to discuss the work of the church, and to pray.

#### 3. A Sunday Afternoon Friendly Calling Campaign.

On a single Sunday afternoon, perhaps the first Sunday in March, Wesley will have another of those always successful and vastly important friendly calling campaigns when hundreds of callers find a welcome in more than a thousand homes, homes of friends of Wesley, and many of them prospective members. Last year one hundred teams of two members each made nearly a thousand calls. This year there will be need of many additional workers.

#### 4. A Directed Campaign of Intensive Personal Evangelism.

The plans for this campaign with the discussion of the organization of the workers and the outline of the work to be covered, will be considered in the Sunday School Chapel, Friday night, February 8, at 8:00 P. M. All members who signed "Yes" to No. 2 the night of the New Members banquet January 23 are expected to attend this meeting.

Wesley Methodist Episcopal Church,  
Minneapolis.

### THE SHEPHERD'S DOG

Pastor means shepherd. The congregation is the flock. Many shepherds have a competent dog as a helper. The shepherd dog does not bite or harass the sheep. He is a protection to the sheep. He keeps the straying sheep headed toward the fold and away from danger.

This little paper is the pastor's helper. You may expect it to come to your home at the first of each month. It deals entirely with the business of the Good Shepherd, Jesus Christ. Its aim is to keep us conscious of the fold to which we belong, and to restrain us from straying into the dangerous path-

ways of indifference. "Straight is the way that leadeth to life, and few there be that find it."

Oakmont (Pa.), Presbyterian.

### REVIVAL HINTS

A real revival must be prayed down from God; it cannot be worked up.

Don't talk to God about folks you want to see saved, unless you are willing to go to these folks and talk to them about God.

I believe God slams the window of heaven when a lazy, inconsistent Christian prays.

Pray like everything depended on God; work like everything depended on yourself.

First Baptist, Mattoon, Illinois.

### CHILDREN AT CHURCH

I know a great church where the children, before they are received into the membership of the church, are explicitly told that, after becoming members of the church, their attendance upon Sunday School is optional and elective. But their attendance at the morning service is not optional. It is one of their high duties and obligation. The result is that the children of that congregation are church-conscious. The church is thronged with children. Their reverence for the sanctuary is beautiful to behold, and their quietness and devoutness throughout the service is an example to the casual visitor.

In Stone Church a place is provided for children too small to attend church. There they may be safely left, and they are well looked after during the hour their parents are at the church service. But when children reach a reasonable age there should never be any question about what should be done during Morning Worship—they should be in church with their parents. Usually the fault is not with the children; it is with the grown-ups.

The sight of parents with their children, boys and girls, young people, men and women, leaving the building at the close of the Sunday School session, not remaining to the church service, is not pleasant to behold. If continued it can have but one result—the disintegration of congregational life and the loss of church-consciousness. From 9:30 to 11:55 A. M., Sunday morning, with a liberal intermission between services, is a brief period for Christian people to give to the cultivation of the things of the spirit.

Stone Church (Methodist Episcopal),  
Meadville, Pa.

### ONTO THE THIRD YEAR

When your pastor came in September, 1932, one of the men said this: "I will give you three years to put before us your program. You can depend upon my wholehearted support until that program is set up." Well two years are gone, and we are started well into the

(Now turn to page 378)

## Liturgy for a Mid-Week Lenten Service

THE following liturgy was prepared by F. R. Stoneburner for use in Calvary Lutheran Church, Niagara Falls, New York. It provides a splendid service for the purpose.

### THE PROCESSIONAL HYMN

Tune: Wilmot

Lamb of God! we fall before Thee,  
Humbly trusting in Thy cross;  
That alone be all our glory,  
All things else are only dross.

Thee we own a perfect Savior,  
Only source of all that's good.  
Every grace and ev'ry favor  
Come to us through Jesus' blood.

Jesus gives us true repentance,  
By His Spirit sent from heav'n;  
Whispers this transporting sentence:  
"Son, thy sins are all forgiven."

Faith He grants us to believe it,  
Grateful hearts His love to prize;  
Want we wisdom? He must give it;  
Hearing ears, and seeing eyes.

Jesus gives us pure affections,  
Wills to do what He requires:  
Makes us follow His directions,  
And what He commands, inspires.

All our prayers, and all our praises,  
Rightly offered in His name,—  
He that dictates them is Jesus;  
He that answers is the same.

—Joseph Hart.

**INTROIT.** Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. In the Name of the Father, Son and Holy Spirit, Holy Trinity blessed in eternal Unity. Amen.

**GLORIA PATRI:** Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen. (Melody: Stainer.)

**RESPONSIVE READING:** Isaiah 53: 3-7.

Pastor: He is despised and rejected of men; a man of sorrows and acquainted with grief.

Congregation: And we hid, as it were, our faces from Him.

P.: He was despised, and we esteemed Him not.

C.: Surely He hath borne our griefs, and carried our sorrows.

P.: Yet we did esteem Him, stricken, smitten of God, and afflicted.

C.: But He was wounded for our transgressions; He was bruised for our iniquities.

P.: The chastisement of our peace was upon Him.

C.: And with His stripes we are healed.

P.: All we like sheep have gone astray; we have turned every one to his own way.

C.: And the Lord hath laid on Him the iniquity of us all.

P.: He was oppressed, and He was afflicted yet He opened not His mouth.

C.: He is brought as a lamb to the

slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.

P.: "Behold the Lamb of God that taketh away the sins of the world."

(Musical Response) The Agnus Dei. (Braunschweig.)

C.: "O Christ, Thou Lamb of God, that taketh away the sins of the world, have mercy upon us."

**INTROIT AND SALUTATION. COLLECT.** (Congregation responds: Amen.)

**HYMN**  
**SCRIPTURE READING. PASSION HISTORY.** (Congregation seated.)

Response by Congregation. (Stands.) "Lamb of God, O Jesus." (Agnus Dei Peculiar, from Johann Bugenhagen's Liturgy.)

The Apostles' Creed.

**HYMN**

**THE SERMON**

**OFFERTORY.** "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy Salvation; and uphold me with Thy free Spirit." (Tonus Regius.)

**THE OFFERING.** "We love Him because He first loved us."

**THE ANTHEM. Choir.**

**HYMN**

**PRAYER or LITANY.**

**RESPONSE.** (Tune Talmar.)

"Savior breathe a Lenten blessing,  
As we leave Thy house of prayer;  
Much we need Thy love's caressing,  
For Thine own our souls prepare."

**BENEDICTION**

**SILENT PRAYER.** Help me, Lord, to follow the lengthening shadows to the foot of Thy Cross on Calvary with a right understanding of Thy love as Thou didst manifest it in Thy passion and with increased devotion through prayer and sacrifice. Amen.

### THE RECESSIONAL HYMN

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O Lamb of God, still keep me  
Near to Thy wounded side!

'Tis only there in safety

And peace I can abide.

What foes and snares surround me,

What doubts and fears within!

Thy grace that sought and found me,

Alone can keep me clean.

'Tis only in Thee hiding,

I feel my life secure;

Only in Thee abiding,

The conflict can endure;

Thine arm the vict'ry gaineth

O'er ev'ry hateful foe;

Thy love my heart sustaineth

In all its care and woe.

Soon shall my eyes behold Thee

With rapture, face to face;

One-half hath not been told me

Of all Thy pow'r and grace;

Thy beauty, Lord, and glory,

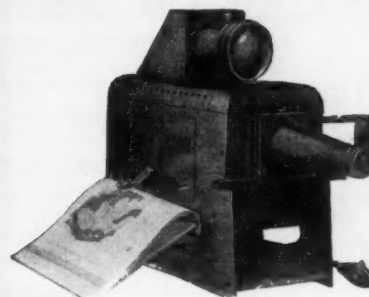
The wonders of Thy love,

Shall be the endless story

Of all Thy saints above.

Amen.

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## • THE CHURCH LAWYER •

### Church Mortgage was not Validly Executed

By Arthur L. H. Street

It is often assumed, erroneously, that action of the board of trustees of a church corporation is not essential to the validity of a deed or mortgage of the corporation's property where the congregation has authorized the transaction at a meeting. Likewise, it is often overlooked that every notice of a special business meeting of a board or congregation should specify the nature of business to be transacted. An object lesson on these points is afforded by a decision recently rendered by the Michigan Supreme Court, in the case of *Horbal v. St. John's Greek Catholic Church of Detroit*, 244 N. W. 493.

The court decided that a mortgage given in defendant's name was void, because not authorized by its trustees, even though it had been authorized at a congregational meeting. But it was further decided that if the congregation could have given authority for its execution, without the intervention of the trustees, no proper notice of the special meeting called in this instance was given.

On the first question, the court quoted from a decision of the New York Court of Appeals:

"It is elementary that the powers vested in a corporation aggregate, having a board of trustees, reside, for all purposes of practical administration, in the board as the governing body. The corporation, being a legal entity merely, can only act through instrumentalities and by delegation."

The Michigan Supreme Court further decided that authority from the board of trustees was not rendered unnecessary because it appeared that all the trustees were present at the congregational meeting. The court said on this phase of the case:

"It has been held repeatedly that, where an act may be performed only in pursuance of a resolution or authority of the board of directors, it can only bind the corporation when the board has acted thereon at a legal meeting of the board." In *Landers v. M. E. Church*,

114 N. Y. 626, 21 N. E. 420, 421, in a suit on a salary claim by a minister, it was shown that the salary had not been fixed by a majority of the members and a majority of the trustees of the church as required by law. It was held that: "The action of those who were trustees was not official, but personal, in its character. Where the exercise of corporate acts is vested in a select body, an act done by the persons composing that body, in a meeting of all the corporators, is not a valid, corporate act."

As to the insufficiency of the notice calling a special congregational meeting, the court said:

"It is apparent from the notice of the meeting\*\*\* that no reference of any kind was made to the fact that it was to be held for the purpose of mortgaging the church property. While it asked the members to come to the meeting, as 'the matter is very important,' yet, because of the continuous difficulties in which the church was involved, we can readily see that there were so many 'important matters' constantly demanding the attention of the parishioners that the notice itself gave no indication of the object of the meeting."

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Criticism has not destroyed the devotional power of the Bible; on the contrary it has added to it.—Prof. James Moffatt.

## The Challenge of the Church

(Continued from page 354)

international murder invented with great care, the crude realities of greed under the suave surface of diplomatic notes, the eloquent impotence of the League of Nations, the growth of armaments after limitations conferences to a point far above 1914, your own country pushed by ignorance and circumstance into the same role that Germany played before the war, and you cannot believe in Utopias any more. Your magazines specialize in showing you the worthless phases of modern life. And with laughter and statistics whip you into a stoic apathy that has no belief in any goodness, and no trust in any love. I pity you for the plays you see, the pictures you bear with, and the music that offends your ears. No wonder you are pessimists. Worms feed fowl, fowl feed men, and men feed worms. All is vanity. I understand you."

In the face of that the Christian Church confronts you with Jesus Christ, and the unearthly beauty of His spotless life. Hold it by the side of any other life whatsoever, and say where the deep, inevitable allegiance of your soul must lie. Say where joy is and power. Say where hope is and peace. Let the best that is in you speak, and listen to its voice. That Christ-life is your life come into its own. It is not foreign to you. You were fashioned for it, and never as long as the breath stirs in your body will it stop haunting you; never in this world or in the next will you know what it is to be at rest, until you are in the way to it, coming by God's grace and the victory He will give you into the stature which is Christ's and yours! That's what the Christian Church means and stands for,—the life that is God inspired! Is it a challenge or isn't it to think as he thinks, to purpose as he purposes, to hope as He hopes, and then gradually in a power that is not your own to lift toward that thought, and that purpose and that hope? If his world is what Christ says it is,—and I can't believe that He betrayed me—that life is the only life instinct with promise.

### An Adventure in Equipment

And now one thing more. The Christian Church is not only a challenge to personal fellowship with God; it is not only a challenge to the kind of life that's God-inspired; it is the challenge to a life that is God-endowed for the difficult task of living with other lives. The foremost problem of our time is the problem of living together. With the passing of each year it becomes more acute. No antiquated policy of isolation will ever solve it any more. This earth has got to be too compact a place to leave even the shred of a chance that any people can live their lives alone. It is the problem of a civilization marked increasingly by the growth of cities, where life treads upon the heels of life, gathering, multiplying, congesting. It is the problem of your life and mine. Half of the bitterness of living comes of not having found the solution. The Church of Christ stands for a solution in love and mutual helpfulness. It offers you the Christ of its Sacraments, the fellowship of its prayer and its worship. These are its equipment for a life spent in the enrichment of life; a life furnished beyond the ordinary life of mankind for the venture of mercy, and kindness, and healing; for brotherhood and a friendliness, unassailed by any hate, responsive to every

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roadside need, standing for the Saviour's way of dealing with the lives that touch our own, and for the grace to walk in it!

That is not easy! Let nobody think it! Any real membership in his Church will disturb you considerably! There is something contemptible about this modern spirit of ours that tries to enlist its disciples by promising not to disturb them. I know a minister who received a letter some time ago asking if he would serve on a certain committee. There are very few meetings during the year, it went on, and most of them will not demand your presence. What we should like to have chiefly is the use of your name on our stationery. I think it may interest you to know that the purpose of that committee was to convert New York City to the Christian Religion! "Jesus saw two brethren . . . and he said unto them, I know you are busy men, but the world needs the Gospel preached to it. You will not find it necessary to interrupt anything you are doing. I'm not asking much. Come and meet me four times a year at luncheon in Capernaum." "A man named Nicodemus came unto Jesus by night, and Jesus said unto him, May I use your name on my stationery?" "And after these things He went forth, and saw a publican named Matthew, sitting at the receipt of custom, and He said unto him, Just let me enroll

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you among my disciples. There are no dues, and I think you will enjoy the singing!" What would the history of Christianity have been if it had got such a start? There is more than that involved in being a disciple of this Nazarene. When we control our temper, and hold our tongue, we feel like applying for the Distinguished Service medal or the Victoria Cross! When we manage to be a bit unselfish, and now and then choose a little duty instead of a little pleasure, we should like a garland or two, thank you. "And is this," cries Dr. Gossip, "what we have made of Christ and the tremendous sacrifice of Calvary, of this exceeding great power that has come into the world, which we claim can do anything?"

I don't like war, and I never shall, but I like the iron in it. They say that when Dewey set his squadron toward Manila, Gridley of the Olympia signalled from the conning tower to the Commodore on the bridge, "We are approaching the entrance." "Steam ahead!" came back the Commodore's answer. Again the signal. "We are drawing near the mines."

(Now turn to page 376)



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At Sunday School next Sunday.

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bees

Because they'd rather not eat  
cheese.

They all want cake, and ice cream,  
too;

But all depends on how they do  
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## The Challenge of the Church

(Continued from page 373)

"Steam ahead!" came the order. Then the flash of fire through the night and the boom of a great gun. Once more the signal from the conning tower, "The forts have opened on us." "Steam ahead!" was the answer. Is there no way for us to match that?

To every man and nation comes a moment to decide

In the strife of Truth with Falsehood, for the good or evil side, Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the cowards on the left hand and the heroes on the right, And the choice goes by forever 'twixt that darkness and that light.

Here is a faith that can redeem wretchedness and purge life like a cleansing flame; and it falters along a careful path with a handful of souls here and there trying to do its work and keep it alive! Nine-tenths of the people out yonder that are blest by it don't do a thing to deserve the blessing: they are pensioners on other men's faith, doing nothing but trying to clip the coupons off of God's promises. It isn't fair or honest, or decent. Let's say what we are and be it. We are in this business to bring His Kingdom. It's going to mean a fight. It's going to mean doing what we don't want to do. It's going to mean a zeal that will eclipse the devil's own. Most of us know something about that. You can't twirl your thumbs at it and bid it be gone. It takes a life that is God-endowed. It takes fire, flushed cheeks, clenched hands, pounding hearts, lips ready to shout, bodies poised to leap like an avalanche wherever there is any sign of weakness in that opposing front. If it were only for a church, I should not care. If it were only for a community, I should make one bid for your loyalty and then stop. But it is for Jesus Christ and for the world that He died to save, and I shall never quit pleading for people to give Him a chance.

## THEY SAY

### RESPECTFULLY REFERRED TO MR. SCOTTFORD

Editor, Church Management—

I believe in holding a high ideal before all our ministers but honestly now do you not think that Mr. Scotford is expecting too much when he says, in his article, "Life Begins at Forty":

"An honest observer is compelled to admit that altogether too many members of the clerical profession have shot their bolt by the time they have weathered four score years. This ought not so to be—but it is."

Walter Henry Nugent,  
Chicago, Illinois.

Editor, Church Management—

Surely most men of all professions have shot their bolt at four score years and their bodies lie moldering in the dust. Yours for a long life and more humor.

S. H. Berry,  
Detroit, Michigan.

### IDENTIFICATION WITH CHRIST

In the life of Catherine Booth, the mother of the Salvation Army, we read that when she was a girl of twelve, seeing a group of boys following a drunken man in his shame, she instantly bounded to his side, put her hand in his, and marched down the street with him, and the jeering, sneering gang of boys fell away in silence. This is identification. In a significant volume, *The Meaning of the Cross*, Dr. Henry Sloane Coffin tells of a man suffering agony as a result of an incurable cancer, saying that he wished he might through his suffering gather up all the suffering of other sufferers and bear it away into death. This is identification. Because of vital union with Christ we, who are his, see through his eyes and feel as he feels for all mankind. We understand what St. Paul meant when he said to the Colossians, "I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church."

Hugh T. Kerr in *The Christian Mission In America*; Friendship Press.

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## • THE EDITORIAL PAGE •

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### *The Jews and the Crucifixion*

CHRISTIANITY, the religion of the gentle and lowly Jesus, has had its many hatreds. But none of them has survived as long or been as bitter as its hatred of the Jew. It finds its origin in the scene in which a dying leader prayed his Father saying, "Father, forgive them for they know not what they do." God may have forgiven those who brought his Son to the Cross. But the followers of Jesus have remembered it through the ages. The result has been segregation, taunts, floggings, boycotts, pogroms. And all in the name of one who loved mankind.

Perhaps scholarship will never decide where the moral responsibility rests for the death of Jesus. The Crucifixion, as a means of capital punishment, is certainly Roman, not Jewish. But, at the same time there can be little question but that the high priests conspired to entrap Jesus and deliver him to the authorities. But in no fair sense could the death of Jesus ever be considered as the result of a conflict between his own people and himself. There was a conflict—and a tremendous one—between the ecclesiastical authorities and Jesus. They to him appeared as "blind leaders of the blind." But he was a Jew, he loved his people, and sought first those of the House of Israel.

In the old calendars of the Church the Jews were beyond Christian prayers, except on one day. That was Good Friday. According to James L. Meager in *The Festal Year* . . . "on this day, forever sanctified by the death of our Lord, who died for all men, she makes an exception and prays for all, naming heathens, heretics, and Jews."

Will not Good Friday, 1935, offer a splendid opportunity to broaden this old provision of the church. Why not use it to help cement the bonds of brotherhood between Jew and Christian, broken through ages of misunderstanding. Perhaps our Christian theology is premised upon an atonement secured by the sacrifice of the Son of God. But, even granting this, there is no reason to believe that such a doctrine demands the eternal hatred of a noble human race.

For my part I see the death of Jesus as the climax of a great struggle between ecclesiasticism and the spirit. I see the death brought about because of the courage on the part of Jesus to cut through the old traditions and conventions to set men free. I see a snarling, bitter ecclesiastical machine, caring more for dogma than humanity, gloat as it turns the Master over to Rome. Then I see a heartless state, eager to show its power over the under dog. Wherever there is power—in Church or in State—you can look for that same spirit. But all this has got nothing to do with Jewish traders, scholars and professional men nor their children.

Jews are not going to become Christian in this generation. Nor are Christians going to become

Jews. The differences of belief are too great for this. But there is no logical reason why the spirit of tolerance so splendidly exemplified in the life of our Lord should not characterize today.

As we would say, "It is the Christian thing."  
As the Jew would say, "It is the human thing."

### *After Easter What?*

THE answer is "Pentecost." Beginning with the February issue we have been telling readers that the church year need not end with Easter. The greatest weeks of the church year may still lie ahead for the consecrated, alert church. The lengthening of the year through the use of the weeks up to Whitsunday would build spiritual and financial reserves which would be useful during the vacation weeks which would follow.

There has been little literature prepared in the past for this particular period of the church year. *Church Management* has sought to supply the lack by offering two pieces. The first is a four page tract entitled "From Easter to Pentecost." The second is a printed pledge card to pass out asking for definite promises of attendance and Bible reading during these weeks. Both of the items are illustrated in an advertisement on another page.

The tract, with the pledge card enclosed can well be distributed during the services late in Lent and on Easter Sunday. A brief announcement of the purpose will be sufficient. With the usual Easter congregations the average church can, with a little direction, begin a campaign which will make the weeks from Easter to Pentecost the most wonderful of the entire church year.

### *Colleges Do Not Seek State Aid*

THE state of Ohio has before its legislature a bill which would appropriate money for parochial schools. Two denominations in the state have such schools—the Lutherans of the Missouri Synod and the Roman Catholics. The Lutheran group has appeared before the legislative body protesting the bill. They are hard pressed, of course, but insist that they prefer the consistency of complete separation of church and state to the money which might be received by such legislation. In an effort to secure cooperation the author of the bill has included in the provision that the denominational colleges of the state shall also share in this distribution of money.

Ohio also has its share of small denominational colleges. Most of them need money, and need it badly. The almost unanimous agreement among these schools that they prefer to struggle along rather than violate the nation old precedent of



separation of church and state is one of the most pleasing things which has happened in recent weeks.

A few of the statements express the attitude of these colleges. Said Dr. Charles H. Wishart of Wooster: "Badly as our church colleges need money, we feel that a direct subsidy from the state would be an unfortunate precedent with dangerous implications in relations of church and state." The Board of Trustees of Ohio Wesleyan College resolved that, "We go on record as opposed to the appropriation of public funds for

any church purposes, whether it be parochial schools or denominational colleges or otherwise." Rees Edgar Tullos, president of Wittenberg College, said, "My own judgment and that of the Wittenberg board members consulted is that the proposed legislation would violate the long established and most important principle of strict separation of church and state."

Other church colleges have joined in this view. Here is Protestantism and churchmanship at its best. Historic Americanism still influences our church educational institutions.

## "THE WORLD DO MOVE"

By the Editor

### HERE IS GENUINE CAUSE FOR ALARM

Most statistics can be explained away. But here are some which should be considered. *The News Herald*, the publication of the Congregationalists of Ohio, recently offered a study of denominational giving for benevolences over a fifty year period. The chart of statistics follows:

Year	Total Members	Total Benevolences	Giving per capita
1883	566,209	\$2,638,619	\$6.65
1893	561,631	2,402,679	4.27
1903	660,400	2,088,967	3.16
1923	861,168	5,366,181	6.23
1933	1,036,571	2,198,770	2.12

A drop of per capita giving from \$6.65 to \$2.12 is something which cannot be explained by depression figures. Per capita wealth was certainly no greater in 1883 than it is today; per capita income was not greater. Those who wish to interpret these figures must take other things than the economic situation under consideration.

### A NEW CHURCH RACKET

Here is a new small church racket which will bear watching. As usual the minister is the victim. The technique has been developed by the depression. It works something like this. The official board calls the pastor and tells him that the burden has become too great. He can no longer be supported and they must ask him to seek another field. In the meantime they will make an effort to pay-up the past due salary.

What the pastor did not see is something else. Some messenger has been passing on the word that a neighboring church has succeeded in getting a minister who, with his Christian sympathy for the poverty stricken people, will agree to serve the church without any stated compensation. He will be satisfied with the free will offerings.

The pastor leaves the church and this new man comes onto the field. He may be good, bad, or indifferent. We don't know. But we do know that the church which deliberately turns a hard working

pastor out into the field of the unemployed, while it seeks to evade some of its Christian obligation, will have much to answer for in the judgment of time and eternity.

### The Class Meeting

(Continued from page 370)

third year. Let us review and see what type of program is being set up for the people of St. Matthew's Church. A review of the Messengers for the past two years is our best guide. From these pages we glean the following program that at first was quite indefinite, but which is now becoming quite clear.

1. No church is strong that is poorly attended — good church attendance makes for strong leadership — healthy working organizations — shows life — vitality — definite ends.

1. Our Sunday School has been poorly supported. Many of our members send their children to other schools or nowhere at all. Kindly consult table of Statistics in October, 1934, Messenger. This condition is slowly being remedied.

3. More mail contacts with our homes — through Messenger — postcards — letters — constantly informing our people of what is going on. Elimination of the "I didn't know" is part of our program.

4. More interest, concern, and actual purchase of Cemetery lots in our own beautiful St. Matthew's Cemetery. Kindly refer to article on New Fence in this issue. The improvements and interest this past year have been beyond expectations.

5. A Christmas Morning Meditation Service at 6:30 A. M. that should develop into an institution that our people look forward to every year. This has had excellent support.

6. A Good Friday morning service for children. This, started last Good Friday morning, looks like one of the finest things we have thus far started. It has vast possibilities.

7. A leadership for young people set-up that is concentrated around our Dunkirk E. L. T. S. — 1933 found 8 at Dunkirk — 1934 had 18 — this all made possible by

organizations and individual support — each group taking the responsibility of sending one young person at the expense of \$20.00. Our Sunday School — Choir — Boy Scout — and Young People's work is on the upgrade because of this investment in our own Young People.

2. Instead of having a large crowd on Easter — special emphasis on a number of outstanding days — Memorial Service — Mother's Day — Confirmation Reunion — Homecoming — Special Communion Services — etc. This arrangement has brought many fine groups into our church proper.

9. The setting up in wills for specific sums of money to be left to St. Matthew's Church. Our giving is not charity — it is not money spent for value received — rather our giving is an investment in the things of God. Every will made should have a sum large or small, depending upon size of will, designated especially for the continuation of our great church.

10. The formation of a Rain and Storm Squad — with the following pledge — "When it rains or storms I pledge that I will do my utmost to attend the services — at no time must the services suffer because of weather conditions."

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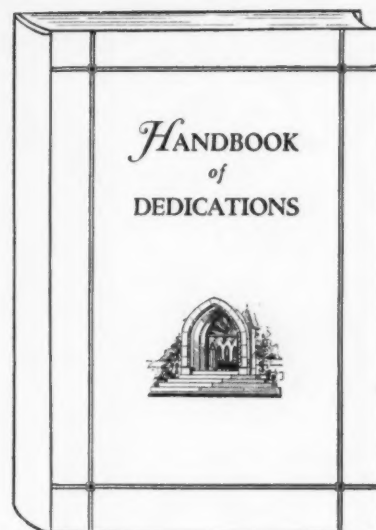
<i>Jesus feeds five thousand: he walks on the sea.</i>		ST. JOHN, 6
<b>CHAPTER 6</b>		
1 <i>Jesus feeds five thousand: 19 he walks on the sea to his disciples. 22 The people flock to him; 32 he declares himself the bread of life. 66 Many disciples forsake him; 68 but Peter confesses him.</i>	14 Then those men, when they had seen the miracle that Jē'sus did, said, This is of a truth that prophet that should come into the world.	
<b>AFTER</b> these things Jē'sus went over the sea of Gāl'i-lee, which is the sea of Ti-bē'ri-as.	15 ¶ When Jē'sus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.	
2 And a great multitude followed		

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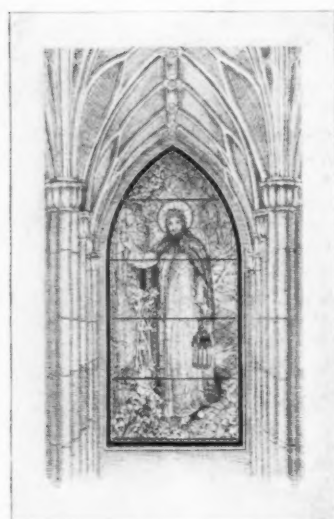


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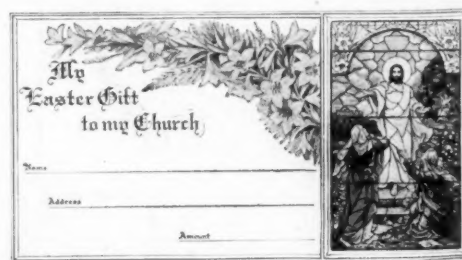
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